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ANNUAL REPORT

OF THE
MYSORE ARCHAEOLOGICAL
DEPARTMENT

FOR THE YEAR 1944

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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archaeological Researches in Mysore in addition to his duties as Professor of History in the University. In continuation of the

period of his deputation in Northern India from 18th December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944. During the period of his absence from the headquarters, Mr. L. Narasimhachar, M.A., Assistant to the Director, was in charge of the duties of the office. Mr. M. Seshadri, M.A., Lecturer in History, Intermediate College, Mysore, was appointed O. O. D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up.

Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgoḷa for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalūr, Kadūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood.

Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūṭa period were discovered in Kadūr. In Belgoḷa the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvi temple near Balamuri are all beautiful and forceful and ascribable to the Chōḷa period.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravaḷḷi Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted.

Conservation.

In connection with conservation, the temple of Kirtinārāyaṇa at Talkāḍ, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Raṅganātha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravanabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archaeological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēśava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Gaṅga king Śrīpuruṣa and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgoḷa is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Viṣṇuvardhana Hoysala.

Epigraphy.

Eleven new coins were purchased during the year from the Director of Archaeology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified.

Numismatics.

(Please see Part IV of the Report). The old coins of Chandravaḷḷi are being further classified and studied and the catalogue is being revised for publication.

Manuscripts. A Kannada manuscript relating to the history of Kempe Gauḍa II of Bangalore was examined. Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report.

Museum. A set of copper plates relating to the history of the Gaṅgas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

About twenty publications were added to the Office Library.

Library.

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government. Supplements to the *Epigraphia Carnatica*, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Seringapatam and Śravanabelgoḷa were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr; a souvenir was issued commemorating the renovation work carried out at the temple.

The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Seringapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawngar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

Finances. The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded,

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archaeology, during 1943-44.

KADUR DISTRICT.

Kadur.

ĀṆJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āṇjaneya temple standing on the northwest bank of the Sinīrhoneḍa are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshṭra-kūṭa period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Gaṇeśa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

Yellambalasi.

KEŚAVA TEMPLE.

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakshminarasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr. Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs. 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzrai funds and the repairs to the temple may be undertaken.

The mukhamantapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvati in front of the village was intact at the time of inspection in 1942; but it is now pulled down by some of the villagers

deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Gaṅga king Śrīpuruṣa is lying in a neglected state in a coconut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaraṅga of the Kēśava temple may be removed to a safe place in Kaḍūr or sent over to the Archæological Museum at Mysore.

Pattanaḡere.

LAKSHMINĀRĀYAṆA TEMPLE.

The temple of Lakshminārāyaṇa is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekere. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

NAGAREŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanaḡere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

Asandi.

The conservation proposals in respect of the Gaṅgeśvara and Brahmēśvara and Virabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Virabhadra temple should be slowly and carefully scraped off and the railings of about the Rāshtrakūṭa period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NĀRAYANASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SOMĒŚVARA TEMPLE.

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysaḷa structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are imbedded in the compound wall and preserved.

Nanjangud.

SRIKANTHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

MANDYA DISTRICT

Seringapatam.

ŚRI RAṄGANĀTHA TEMPLE.

The Raṅganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archaeology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. The receipt of the estimate is awaited.

Garbhagriha :

1. The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ಅರಮುಳ್ಳು or ಸಾಮು) mixed in sandal water, without touching any sculptured parts.

2. The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha :

3. The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha :

4. The stucco sculptures, etc., of the viṃāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work; but the mortar to be used requires to be of a colour matching the surroundings.

Second outer pradakshina :

5. The flooring of the second pradakṣiṇa is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement.

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahadvāra :

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc., may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the eaves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8. After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10. The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11. Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered. The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13. Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys.

Since forwarding the above conservation note, the tower of the Raṅganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archaeology at the outset and his countersignature obtained for the estimate for Rs. 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

Talkad.

KĪRTINĀRĀYAṆA TEMPLE.

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archaeology for the estimate of repairs. But in the case of the Kīrtinārāyaṇa temple at Talkād, as in that of the Raṅganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs. 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc., had been carried out without any intimation to the Archaeological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited.

Belgola.

JANĀRDANA TEMPLE.

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Viṣṇuvardhana was yet a yuvarāja. His earliest inscription so far found is inscribed on the

basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archaeological Department at Mysore, for being restored.

SRINIVĀSAKSHETRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected.

HASSAN DISTRICT.

Sravanabelgola.

In connection with the repairs to the monuments at Sravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows :—

GENERAL.

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.
2. A large number of rest houses may be caused to be constructed.

KALYANI.

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters.
4. The gōpuras and maṇṭaps may be pointed with suitably coloured mortar

DODDA BETTA.

5. Provision of railings on both sides of the steps leading to the hill temple may be provided.
6. The inscription of Rangaiya at the back of the Brahmaḍēva shrine may be released to view.
7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash.
8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.
9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible.
10. The north and east faces of the platform of the Odegal Basti are out of plumb. They may be rebuilt with concrete filling.

11. The roof of the Brahmadēva pillar maṇṭapa may be reset. The lichens may be removed and the pillar cleaned.

12. One of the joints of the sixth gateway is out of plumb; the upper brick work may be removed and a separate light parapet put in.

13. For the irregularly settled flooring of the pradakshina, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Maṇṭap may be rebuilt with the old materials.

16. The dressed stone pillars of the Guḷlakāyajji maṇṭap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17. The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18. An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

IMAGE OF GOMATESVARA.

19. Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried, the liquid being obtained from the Western Circle.

CHIKKA BETTA.

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21. The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22. The brick tops of the Mahānavami maṇṭapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted.

25. The load on the roof of the Chandraprabha basti may be lightened.

26. The floor of the pradakshina in the Kattale basti requires to be paved.

The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27. The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.

28. The garbhāṅkara at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

29. The walls of granite at the Chāmunḍarāya basti are peeling off. The navaraṅga is leaky. The red lead covering the image in the upstairs may be removed.

30. Props are needed for the western pillars at the north Ādiśvara basti.

31. The north beam of the Śāsana Maṇṭapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged maṇṭapas near the dome may be removed.

Belur.

CHENNAKĒŚAVA TEMPLE.

On the recommendation of the Archaeological Department in 1929, the question of opening out the courtyard and renovating the Chennakēśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana maṇṭapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuḍa replaced the damaged ones, a new ear shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archaeological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archaeology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishnarāja Wadiyar IV and His Highness Śrī Jayachāmarāja Wadiyar Bahadur—may

H. H. The Maharaja. His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored

as nearly as possible to its original form. Only two major items of work now remain to be attended to: the mahādvara and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamarajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Sri Jayachamarajendra Wadiyar Bahadur during December 1943.

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done.

Commemoration.

The text of the inscription reads as follows:—

ಸೂರ್ಯ ಚಕ್ರ ಗಂಡಭೇರುಂಡ ಶಂಖ ಚಂದ್ರ

|| ಶ್ರೀಃ ||

ಯಂ ಶೈವಾಸ್ತಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |
ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಪಟವಃ ಕರ್ತೇತಿ ನೈಯಾಯಿಕಾಃ |
ಅರ್ಹಸ್ತಿತ್ವಭಿಜ್ಞಾನಶಾಸ್ತ್ರವತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |
ಸೂರ್ಯಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ತ್ರೈಲೋಕ್ಯನಾಥೋಹರಃ ||

ಸ್ವಸ್ತಿಶ್ರೀ ಶಕಾಬ್ದ ೧೦೩೯ನೆಯ ಹೇವಿಳಂದಿ ವರ್ಷದಲ್ಲಿ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ನಡೆಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬರ್ಮಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಧಾರ್ಮಿಕ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪವನ್ನಾಪ್ತವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಆಶ್ರೇಯಸಗೊತ್ತ ಆತ್ಮರಾಯನನೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿರಾಸದ ಕೇಂಪನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಯವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ನಹೀ ಶೂರ ಮಹಾಸಂನ್ಯಾಸ ಮಧ್ಯದೇದೀಪ್ಯಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ಸರಪತಿ ಬಿರುದೊಂಟೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧಿ ಪಾಶ್ಯ ಗಂಡಭೇರುಂಡ ದರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ.ಸಿ.ಎಸ್.ಐ., ಜಿ.ಐ.ಇ., ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿ ಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆಲ್ಲಾ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ನಿದ್ಯುಚ್ಚಿತ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಜಿ.ಸಿ.ಐ.ಇ., ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಯುವರಾಜ್ಞೆ ಕೆಂಪುಚಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ದಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈನೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಛತ್ರವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೬೬ನೆಯ ಸ್ವಧಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿರಾತಾಸನ.

ಮದ್ಯಂತಜಾಃ ಪರಮಹೀನತಿವಂಶಜಾ ವಾ |
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಚ್ಚ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ ||
ಮದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

Arsikere.

The Executive Engineer, Hassan Division, Hassan, reported that certain Virasaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Isvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc., could be carried out without the approval of the Director of Archaeology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Virasaiva Mandal at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested:--

1. Flat domes may be put in the navaraṅga.
2. One more light may be put upon the brackets of the south-east pillar of the navaraṅga for flood lighting the central ceiling.
3. All the casings may be coated with dark slate colour to match the neighbouring stones.
4. In the west square of the navaraṅga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
5. A flood light may be provided in the garbhagriha.
6. A wall plug may be put up in the west of the navaraṅga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
7. All the ugly structures in front of the Pañchāyatana shrines in the navaraṅga may be removed.
8. The insulating pipe connection may be carried under the eaves to be inconspicuous.
9. The Kalāśa lights are all rights, but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous.
10. The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
11. Though the light in the mukhamanṭapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

Repairs and Maintenance of Ancient Monuments.

[Based on the Reports of the Sub-Division Officers.]

Reports of inspection of the ancient monuments made by the Revenue Sub-Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all subdivisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēśava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebid and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tirupati Venkaṭarama temple at Arsikere and the Lakshminarasimha temple at Holenarasipur.

SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kōdārēśvara and Bhēruṇḍēśvara temples at Belgāvi, the Trimūrti Nārāyaṇa temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs. 1,880 has been sanctioned for effecting repairs to the Chandrasāla of Śrī Rāmēśvara temple at Keḷadi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keḷadi Mallikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Śivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

CHITALDRUG DISTRICT.

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.

The institutions inspected in the Davangere division are the following :—

1. Jain Basti, Heggere.
2. Íśvara temple, Ānekoṇḍa.
3. Hariharēśvara temple, Harihar.
4. Íśvara temple, Nandigudi.
5. Íśvara temple, Nanditāvare.

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz.*,

1. Rock-cut temple at Rāmadurga
- 2, 3 and 4—Aśoka's inscriptions at Siddāpura, Brahmagiri and Jaṭiṅgi Rāmēśvara hills.

These monuments are reported to be in good condition.

TUMKUR DISTRICT.

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy.

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkaṭaramaṇa temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended.

The Mallēśvara temple at Miḍigēsi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkaṭaramaṇa temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgaśāla and pākaśāla are stated to be leaky and the outside maṇṭaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK.)

Suttur is a village nine miles east of Nanjangūd on the banks of the Kapini.

Situation.

It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyaṇasvāmi which appears to be part of an old agrahāra hailing from the Chōla times. The other temples are those of Sutturamma, Sōmēśvara, Virabhadra and Jina.

NĀRĀYAṆASVĀMI TEMPLE.

The Nārāyaṇasvāmi temple has an image of Varadarāja which appears to hail from the Gaṅga times (pl. I, 1). It is four feet high and the

Varadaraja.

image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirita with a flattish top and converging sides and has its hands thus: abhaya, simple chakra with a plain cross, sankha and dāna. The mace is in the background behind the right front arm. It has a necklet, yajñōpavīta, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōraṇa in spite of there being a background slab. (See M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysaḷa Narasimha (C. 1169 A.D.). The temple

Description of temple.

as it stands to-day is a minor structure of the Hoysaḷa times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaraṅga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dikpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

SUTTURAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Gaṅga times,

A Gaṅga structure.

containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navaraṅga of

octagonal pillars is a Gaṇeśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of viṛaṅgals.

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple has been briefly described by Mr. R. Narsimbachar in the Mysore Archaeological Report for 1918. It was a
General description. Hoysaḷa trikūṭāchala facing east with the main structure of granite and the ornamentation and images of potstone.

The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1).

In the west cell is the Sōmēśvara līṅga, a medium-sized one, belonging to the
Chola līṅga. Chōḷa times and evidently set up by the Hoysaḷas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings.

The south cell contains a beautiful image of Śāṅkara-Nārāyaṇa evidently of
Sāṅkara-Narayana. Hoysaḷa workmanship (Pl. I, 2). It is about five feet high with a tōraṇa of the same stone. It is on the right Śīva with jaṭā-makuṭa, trisūla and akṣhamāla, and on the left it is Viṣṇu with kirīṭa-makuṭa, chakra and śankha. Below is a pedestal with a bull and Garuḍa together.

In the north cell is a fine Saptamātrika set without Virabhadra and Gaṇapati. To its west is a figure of Chāmundā of Hoysaḷa workmanship (Pl. I, 4).

The navaraṅga pillars are of the round bell-shaped type, of granite and without
Navaraṅga mantapa. polish.

On the Sōmēśvara navaraṅga doorway is a group of the Trimūrtis (Pl. II, 2) on one slab with Śīva in the middle.

In front of the temple stands a small mantapa of four vase-shaped pillars of the Hoysaḷa period. Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive relievos of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt.
Tower. It is seen that the top was an ornate Hoysaḷa structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under toraṇās,

The old sculptures have been imbedded in the compound wall and preserved.

Old images.

From the south clockwise, the chief of them are :—

Seated Brahma.

Śiva dancing as Jalandharahāri.

Fine Yaksha and Yakshi figures and Kinnaris. (In the south-west corner of the temple is a small liṅga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōḷa times as seen from the inscriptions).

(In the north-west corner is a dancing image of Kālī, four-handed with padma, kalaśa, ḍamaruga and hand let loosely down).

Bhairava.

Dancing Śiva.

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēśvara liṅga rebuilt out of old ornate materials.

VIRABHADRA TEMPLE.

A few yards to the right of the Sōmēśvara temple is a small shrine of Virabhadra of Hoysaḷa workmanship. Its fine Virabhadra was removed

Virabhadra and Parvatī.

from the north Sōmēśvara temple. The doorway appears to be Chōḷa (Pl. II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly.

SRI VĪRASIMHĀSANA MĀṬHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimhāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastry in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A.D. and is thus an ancient institution. It claims to have about 40 branch Maṭhas. Its buildings are all modern except the Sōmēśvara, Mūlasthānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. The Matha is maintaining a number of Sanskrit pāṭhaśālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence.

OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr. T. H. Ameer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations

An old cannon.

and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st March 1944. Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Nidugal and other *drugs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl. XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannada inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by

Earlier structures.

the dining shed, a tile-roofed structure reported to have been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft. on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

required any more, the taps were removed and the pipes were plugged up. At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$. This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level. But the floor level of the reservoir, as is evident from the excavations, was about $7\frac{1}{2}'$ lower. It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes. This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure. Only the inner side of the wall is plastered, while the outer side is bare. This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold-extracting Implements from Kolar.

Mr. Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four

Prehistoric anvils and mullers 'mullers', enquiring how these were used by the ancient gold extractors and whether such specimens were met with in Chitaldrug. The anvil stone has depressions on all the four sides which are no doubt due to grinding. But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them; while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No. 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No. 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr. Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No. 3396 on Plate 19, *ibid*, appears also to belong to the same class; but Bruce Foote calls it a 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonné" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitaldrug district, so far. But it would be highly interesting to pursue the subject further. Mr. Benn White has very kindly allowed the specimens to be retained in the office museum.

KADUR DISTRICT.

Kadur.

Ancient Images and Pillars near the Sinirhonda.

Just outside the fort wall of the older city of Kaḍūr and to the west of the railway line, there is a sinir-hoṇḍa which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of Īśvara and the other of Āñjanēya—both of which are structures of about the 17th century.

Sinir-honda.

Against the front wall of the Īśvara temple is set up a mutilated image of Gaṇeśa which is well-carved and belongs in all probability, to the Hoysala Ganesa. Hoysala period (Pl. III, 1).

Hoysala Ganesa.

In the front verandah of the Āñjanēya temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāshtrakūṭa period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purāṇic episodes as follows:—

Rashtrakuta pillars.

I. First Pillar from the East.

EAST FACE:—

(Pl. V, 1).

1. *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhīma killing Bhagadatta's elephant.

2. *Second Panel from above*—Here are represented the Yamaājārjuniya episode of Kṛishṇa's life (on the right) and Bakāsura-vadhā (on the left).

3. *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and ḍamaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4. *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre.

SOUTH FACE:—

1. *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2. *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Kṛishṇa and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Kṛishṇa as related in the Bhāgavata story.

3. *Third panel from above*—In the middle of this panel a līṅga is shown. Above the līṅga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.

4. A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

(Pl. IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1. *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south

a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halimi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers.

2. *Second frieze of panels from above*—This frieze consists of a scroll on the south, two Vidyādhara on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōraṇa on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvaṇa is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kālī as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the līṅga sacrificing his heads one after another. The heads are laid on the līṅga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādhara are shown as playing divine music on their lutes. The figure of Rāvaṇa is shown on the right with a drawn dagger for the sacrifice; while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle.

III. Third Pillar from the East.

(Pl. V, 2 and 3).

1. *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Gaṇēśa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side. In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmaṇa in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sīta in Aśōkavana. On the north face the frieze consists of three panels, one containing a Kalāśa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels; the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north); Bali makes the gift (on the west); Viṣṇu's Trivikramāvatāra (on the south); and, on the east, Viṣṇu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

IV. Fourth Pillar from the East.

(Pl. V, 4).

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsuramardana, with Gaṇeśa to his right and Kālī (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēśvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called *sinīr-boṇḍa*. It faces east and happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars. The temple contains three cells in a row.

General description.

The southern cell enshrines a marble figure of Lakṣmīnarasimha said to have been brought over from Keresante some years ago. The

The images.

central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Viṣṇu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Viṭhala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.

Pattanagere.

At a distance of about five miles to the south of Kadūr, the village of Pattanagere is situated. To the north of the village are found the ruins of an ancient mud fort wall and an ancient Hoysaḷa temple dedicated to Lakshmī-Nārāyaṇa.

Situation.**LAKSHMĪ-NĀRĀYAṆA TEMPLE.**

The Lakshmī-Nārāyaṇa temple faces east and appears to have been built in more than two periods. The garbhagṛiha, śukanāsi and navaraṅga form the original structure which was built during the Hoysaḷa period. The mukhamanṭapa with its two cells dedicated to Yōgā-Narasimha (north) and Vēṇugōpāla (south) belongs to about the mid-Vijayanagar period, as indicated by the pillars which are of granite and cylindrical with plain brackets. The brick and mortar parapet appears to belong to about the 17th century, that is, to the period to which the mud fort wall at the place may be ascribed. But the brick tower, which rises in the form of a stepped pyramid and consists of seven steps, has an ancient look and may be as old as the original structure.

General description.

The outer walls of the original structure of the Hoysaḷa period are raised on a basement consisting of four cornices of which the middle two have the unworked latin cross, square and other mouldings. The walls are relieved by slender right-angled pilasters. Above the caves the cornices have once again unworked mouldings meant for the representation of kīrtimukhas, etc.

The outer walls of the mukhamanṭapa are plain and characterless, consisting of granite slabs.

The images in the cells of the mukhamanṭapa are good works of art. The image of Yōgā-Narasimha in the northern cell appears to belong to about the 14th century. It is said that it was brought over here from elsewhere and installed in the cell.

The images.

The image of Vēṇugōpāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēṇugōpāla image in Aḍagūr near Halebid. In the south cell another image of Yōgā-Narasimha, but mutilated, has been placed.

The navaraṅga doorway, though short, is typically Hoysaḷa in character with the usual vertical mouldings and figures of dvārapālas carved on the jambs and the lotus and an unworked central panel on the lintel. The four central pillars of the navaraṅga are of soapstone and bell-shaped.

Navaranga.

The main image of Lakshmi-Nārāyaṇa in the main garbhagriha is gracefully worked and about 4½ feet high including the pedestal.

Main image.

NAGARĒŚVARA TEMPLE.

The Nagarēśvara temple is situated a few yards to the south-east of the Lakshmi-Nārāyaṇa temple. It is simple in design but very probably the oldest in the village. It is low-roofed with characterless outer walls. The four central pillars in the navaraṅga consist of the four-sided, sixteen-fluted, eight-sided and wheel mouldings like the pillars in the temples of the eleventh century in the Dāvanagere taluk, Chitaldrug district.

An old structure.

Āsandi.

VIRABHADRA TEMPLE.

The temples at Āsandi have been described in the Annual Report of this Department for 1942, pages 66-70. The Virabhadra temple at the place, which was constructed in 1205 A.D. by a certain Haraba Sāhaṇi according to the inscription, Kadur 149, contains some noteworthy architectural pieces, like the navaraṅga pillars (Pl. VI, 3), the doorway of the western cell enshrining Virabhadra and the navaraṅga (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely ornamental details.

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative details appearing on the jambs, the lintel, the pediment and the architrave. The jambs on either side have, at their bottom, small, but well-worked, images of Śaiva dvārapālas, each of whom is attended by chāmara-dhārīṇis and male attendant figures. Above these images and running vertically on each jamb appear the following mouldings: floral, scroll, pilaster, scroll again and medallions. The pilasters are highly indented and cruciform. The lintel has a horizontal frieze of beaded hangings and two hanging lotuses, one on either side, the upper part of each lotus being surmounted by a lion rearing on an elephant. The pediment in the middle of the lintel has a fine rilievo figure of Gajalakshmi seated under the sun and the crescent with fly whiskers on the extreme sides. The elephants on either side pour over the goddess the sacred water carried in pots. Above the lintel stone there is an eaves-shaped cornice whose front face has been worked in three friezes of which the bottom one is carved with rosary garlands and the top one with dentil mouldings at the indentations. The eaves here are divided by indentations into three compartments each of which bears a panel in the middle well-worked with the representation of a kirtimukha. (The panel on the south, however, is unworked). Above the eaves-shaped cornice there is another

Doorway of main cell.

frieze of sculptures on the architrave, the extreme sides of which have relieve curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Gaṇeśa, while the side shrines have Yaksha attendant figures.

The ceiling of the garbhagriha rises on an octagon with two concentric squares above. The upper square is one piece and is carved with

Ceilings.

a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief.

The ceiling in front of the garbhagriha is square and is divided into nine panels by lines of lotus buds. The central panel is carved with a forceful figure of Tāṇḍavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them. The under-surfaces of the corner stones bear highly variegated kirtimukhas. The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of simha-lalāṭas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds. The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mṛḍaṅga. The dance of Mōhinī on the east is in the presence of Bhairava. On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura?). On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To further right there are three figures of whom one may be identified with Bhairava and another with Bhetāḷa. To the left there are the figures of Virabhadra and Skanda, the latter holding a spear. The third stage of the ceiling is formed by the upper square which is carved with a high relieve figure of a dancing deity who is six-handed holding vajra, paraśu, pointing towards heaven, pāśa, dāna and phala. To his right is represented an elephant, while to his left there is the kneeling figure of a devotee. Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc. The central figure is identified with Natarāja in M. A. R. 1942, p. 69. But the presence of the elephant to the right makes this identification doubtful.

MANDYA DISTRICT.

Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimhachar in the Mysore Archaeological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara
Old agrahar town. linga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Vishṇu and Śiva.

There appears further to have been existing in Belagola a Jainā basti during the Hoysala period. The basti appears to have enshrined
Jain basti. a seated image of Pārśvanātha whose well-carved prabhāvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārśvanātha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please see Part VI of the Report.

JANĀRDANA TEMPLE.

During the year under review a Tamil inscription of the time of Vishṇuvarhdhana and dated in Bahudhānya was discovered on a basement
Vishṇuvarhdhana's earliest inscription. cornice of the garbhagṛiha of the Janārdana temple. The details of the date correspond to the year 1098 A.D. Vishṇuvarhdhana, was possibly associated with his elder brother Ballāḷa I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkād and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please see Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain
Outside view of temple. cornices. But these walls appear to be ascribable to a later period and form a prakāra enclosure to the original structure which consists of a garbhagṛiha and a closed śukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangala and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangala and are surmounted by kalāṣas. Inside each niche there is a four-petalled flower. The caves are characterless and straight.

The prakāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina. These pillars have each a square base and an eight-sided shaft.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pāḷḷeyagār period.

The doorway of the śukanāsi appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gajalakshmi panel in the middle of the lintel. The śukanāsi consists of two aṅkanas as at Rāghavapura in the Gundlupet Taluk.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relieve lotus in the centre.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is samabhaṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, śankha and kaṭi with the gadā a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears yajñōpavīta, kaṭibandha, makara-kunḍalas and a conical kirita. The prabhāvali is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayāndrasvāmi image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a vīrarēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.

The front porch of the temple consists of five *śāṅkha*s or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left.

Porch.

The image of Janārdana is illustrated in Plate IX, 1.

BHAKTAVATSALA SHRINE.

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl. VIII, 2) like the *garbhagriha* of the Narasimha temple at Agara (*see* M.A.R. 1938).

The plan.

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl. IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The caves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Outer view.

Inside the cell the walls are relieved by plain pilasters with ordinary capitals.

The image formerly enshrined in the cell is now missing. It is said that the image of a form of Viṣṇu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess.

A plain structure.

The outer walls of this shrine are similar to the *prākāra* walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

In front of the shrine there is an open *maṇḍapa* which is now dilapidated. The pillars of this *maṇḍapa* are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is

The goddess.

represented as seated in *padmāsana* and holding in her four hands the following attributes: *abhaya*, lotus (?), broken and *dāna*. The goddess wears a breast band and a *koṭṭa*-type *kirita*. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

PART IV—NUMISMATICS.

Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archaeology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhoja of Kanauj, and four are billon coins belonging to Ghiyāsuddīn Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

1. Bhava Nāga :
Obv : Bull to right in dotted border
Rev : Trisūla with legend reading :
Adi raja śrī Bhava
2. Bṛihaspati Nāga :
Obv : Bull to right in dotted border
Rev : Legend reading :
Māharāja Bṛi ha spa [ti]
3. Dēva Nāga :
Obv : Wheel in dotted border
Rev : Legend reading :
Māharāja śrī Dēva
4. Prabhākara Nāga :
Obv : Lion with uplifted tail in linear border
Rev : Legend reading :
Māharāja śrī Prabhākara
5. Skanda Nāga :
Obv : Not clear. There appears to be a bird which has been identified with a peacock.
Rev : Legend reading :
[Ma hā] rā ja Skanda
6. Vibhu Nāga :
Obv : Humped bull to left in dotted border
Rev : Legend reading :
Ma hā rāja śrī Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUJ.

This coin is of the Ādivarāha type.

- Obv : Boar standing to right
Rev : Legend reading :
Śrī ma dā di va rā ha

BILLON COINS OF GHIYASUDDIN TUGHLAK.

These billon coins bear the dates A. H. 721, 722, 723 and 724.

Treasure Trove Coins.

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archaeological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Malige Chikkamma's house in Kāmagānahalli, a hamlet of Shāmpur village, Mañchēnahalli hobli, Gōribidnūr taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes :—

1. 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking; but were not struck.

3. One coin of the Varaha type and size with the figure of god Venkaṭēśa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp.* E.C. S.I., Pl. IV, No. 178).

4. Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain; but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No. 23, Plate XXI, 1, M.A.R. 1931, where it has been identified with the Venkaṭēśa type issued by Venkaṭapati Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kaṇṭhirāyi haṇas issued by the Mysore king Kaṇṭhirava Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgarī legend on the reverse reading Śrī Kaṇṭhirava (*Cp.* No. 30, Plate IX, M.A.R. 1929). The rest are also haṇas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Muḷbāgal taluk of the Kōlār district during

June 1943. The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, p. 365 (*Cp.* Pl. XVII, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Keravolaginaballi village in Gōribidnūr Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakrishṇa on the obverse and the Nāgari legend reading *Śrī Pratāpa Kṛishṇa Rāya*, on the reverse (*see* M.A.R. 1930, pp. 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type. The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold haṇas on the Murugamale hills, in the Chintāmani taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows: "Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot." By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study. The 27 haṇas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāja III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāja III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Viraballāja II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kanṭhīrava Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hoḷe-Honnūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgir II (A. H. 1167-1173). They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shāh Alam II (A. H. 1173-1221). They are of different dates and were probably struck by the French East India Company (Cp. *Ibid* p. 415, Nos. 3168ff and No. 3171, Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. the collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I. C. 607/42-43, dated 18th June 1943, has stated as follows : "255 coins in all have been recovered from the several residents of Sindigere Village. The circumstances under which they were recovered have been

reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the Treasure Trove Act." The Deputy Commissioner, Kadur, has stated in his letter No. A. C. 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.

PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

ŚRIRĀṄGAPATTANAḌA CHARITRE.

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī RaṅgapattanaḌa Charitre' or a history of ŚrīraṅgapattanaḌa and bearing the number K. B. 25. It is a Kannada manuscript written in Kannada characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgari and a Kannada work entitled 'Prahlaḍa Charitre'. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called 'Śrī RaṅgapattanaḌa Charitre'. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Ṛishi Gautama and the manifestation of Lord Raṅganātha in the bygone ages on the island. After a long time, in the fifteenth century A.D., the island had three villages named Haṅgarahalli, Hosalli and Dhruva. A cow belonging to a public woman of Haṅgarahalli used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Raṅganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Daṇāyakas' and King Śrīraṅga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agrahāras and temples under the leadership of Timmaṇṇa Daṇāyaka. Later, Śrīraṅgarāya who came from Ānegondi got the fort of ŚrīraṅgapattanaḌa and a temple for the God constructed and ruled over the province.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaiṣṇava Brāhmins of ŚrīraṅgapattanaḌa named Tirumalāchārya and Śrīnivāsa Dīkshita and made them advise their master Śrīraṅgarāya to send his childless wife to Tirumakūḍlu Narasipura in order to do circumambulation to the Āśvattha tree there for one maṇḍala (40 days). Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasadavāḍi. At the

same time a false message was conveyed to Śrīraṅgarāya that his wife died in Narasipura. In desperation, Śrīraṅga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīraṅgapaṭṭana. Thus the place was acquired by the Mysore Kings without a war. The descendants of Śrīraṅgarāya's brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter.

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore.

The copy ends here. Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful. But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.

PART VI—INSCRIPTIONS.

HASSAN DISTRICT.

ARAKAIGUD TALUK

1

At Kaigōḍ, Nilavāgilu hobli, on the 4th vīragal to the south-east of the village (Ag. 40).

Size 5½'×2'.

ನಲವಾಗಲು ಹೋಬಳಿ ಕೈಗೋಡಿನ ಈಶಾವ್ಯಕ್ತೆ ಊರುಗುಪ್ಪೆಯಲ್ಲರುವ 4ನೇ ವಿರಗಲ್ಲು. (ಅರಕಲಗೂಡು ನಂ. 40).
ಪ್ರಮಾಣ ೫½'×೨'

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಮೈ
2. ಶಾಖ ನು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳಭು
3. ಜಬಳ ಶ್ರೀ ವಿರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
4. ಕಾಲದಲು

II ಪಟ್ಟಿ—

5. ನಾಗಿ ಆ ಅಂಕೋಜನು ದೇವಲೋಕಕ್ಕೆ ಸಲಬೇಕೆಂದು
6. ಆ ಆಗಲು ಆ ಅಂಕೋಜನ ಅಂಣ ಮಾರೋಜ
7. ನೂ ಬೊಮ್ಮೋಜಾಂಣನೂ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿದ ದೀರಗಲು ಮಂ
8. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

I Band—

1. svasti, śrī jayābhudayaś-Chaka-Carusha 1208 neya Pārthiva saṃvatsarada Vai-
2. śākha su 12 lu śrīmat-Pratāpa-Chakravartti Hoysaḷa-bhu-
3. ja-baḷa śrī Vīra-Nārasimha Dēvarasara rājyābhyudaya
4. kāladalu

II Band—

5. āgi ā Amkōjanu dēva-lōkake salabēkemdu
6. ā āgalu ā Amkōjana amṇa Mārōja-
7. nū Bommmōjaṇṇanu pratishṭheya māḍida bīragalu maṇ-
8. gaḷa mahā śrī śrī śrī

Translation.

Be it well. On the 12th of the bright half of Vaisākha in the year Pārthiva, being the 1208th year of the victorious Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysaḷa-bhuja-baḷa śrī Vīra-Narasimha dēvarasa :—

. In order that Amkōja might attain the world of the gods his elder brother Mārōja and Bommmōjaṇṇa set up this vīragal. Great good fortune.

Note.

Only the first three lines of the present record had been published in E. C. V as Arkalgūd 40 by Mr. Rice. It is now fully read and published here with translation and a note.

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five viragals which have been erected in memory of those who died in battles. The present viragal records the death of a hero by name Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, *viz.*, S1208 Pārthiva sam. Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., Ś1207, which happens to be the year Pārthiva, being taken as the year meant in the record. Mārōja, the hero's brother and Bommōjanna together set up the viragal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle mantāpa in the Subrahmanyēśvara temple.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಚ್ಚಾರ್ಥ ಮಂಟಪದ ಹಿತ್ತಾಲ ತಗಡಿನಮೇರೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾದ್ಯುದಯ ತಾಲೇವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಹ್ಮಣ್ಯ
2. ಷೋಡಶ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬ್ಬಯ್ಯನ ದೇವಪ್ರತಿಮೆಯಾದ ವೆಂಕಟ ಲಕ್ಷಂಮನ ಸೇವಾರ್ಥ

Note.

This inscription records the grant of the uyyāle mantāpa made to the god Subrahmanya at Rāmanāthapura by Venkatalakshamma, elder wife of Venkatasubaiyya of Kadaba. The date of the record is given as Ś 1775 Pramādiccha sam. Śrīvaṇa śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

3

On the pedestal of the Neminātha image in the backyard of Mr. Sannayya's house at Basavāpatṇa, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮೆ ! ವಿಠಲಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಲಲ್ಲಿರುವ ನೇಮಿನಾಥ ಜನ ಬಂಬದ ಜೀತದಮೇರೆ.

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇನಿಯಗಣ ಪೊನ್ನಕ ಗಟ್ಟ
2. ಕೊಂಡಕುಂದಾನ್ವಯದ ಇಂಗಲೇಶ್ವರದ ಬ
3. ಏಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Transliteration.

1. śrī Mūlasaṅgha Dēsiyagaṇa Postaka gachchha
2. Koṇḍakumḍānvayada Ingaleśvarada ba-

3. Iiya śrī Śrutakīrtti dēvara guḍḍuḡaḷu
4. Koṃga nāḍa Śrīkaraṇaḍa Kāvannaḡaḷa makka-
5. lu Nākaṇṇa Honnaṇṇaḡaḷu māḍḍisida śrī
6. Nēmināṭha svāmigaḷa pratime maṇṇa-
7. la mahā śrī śrī śrī ॐ ॐ ॐ

Translation.

The image of śrī Nēmināthasvāmi caused to be made by Nākaṇṇa and Honnaṇṇa, sons of Śrīkaraṇaḍa Kāvanna of Koṅgaṇāḍ and disciples of the illustrious Śrutakīrttidēva of Ingaḷśēvara, belonging to Mūlasaṅgha, Desiyagaṇa. Postuka-gachchha and Koṇḍakundānvaya. Good fortune.

Note.

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Sannaiah of Vithalāpur. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Nēminatha. The characters of the record appear to belong to about the 12th or the 13th century A. D. The purport of the record is the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honnaṇṇa, sons of Śrīkaraṇaḍa Kāvanna and disciples of Śrutakīrtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

At Kottagere, Yagati hobli, on a stone set up by the side of the ruined Iśvara temple.

Size 4"×2½"

ಯುಗಟ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ 4"×2½"

1. ನಮಸ್ತು ಗ ಶಿರಸ್ತು ದಿಚದ್ರಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಧ ಮೊ
2. ಸ್ತಂಧಯ ಸಂಧವೇ || ಸಕಲ್ವ್ಯಂ ಭು ವಿನನೊವ್ಯಂ ಸನಕಪುರ
3. ದ ವನಂತಿಕ ದೇವಿಯ ನಿಧಳ ಚಿತಂ ಮಣದೆ ಕಾದಿಸುವೆಡೆ
4. ಯೊಳಂ ಮೆಚ್ಚಿ ಬಳಪಸ್ತತಿತ ಜಿನಮುನಿಪಂ ಕುಂಡಮಂ ಕೊಟು
5. ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ವಳೆನೆ ಬಳಿಯ ಪೊಯ್ವಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
6. ಪುಲ ಸೆಳೆಸಿದೊಳರೆ || ನೈನ್ರಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಜುರೇಸ್ವರ
7. ದ್ವರವತ್ತೀ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮರೆರಾಜ
8. ರಾಜ ಸನಿವರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
9. ಪ್ರಚಡಗಣ್ಣು ಸನಕಯ ಸುರ ನಿಸಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ವಳೆವರು ಗಂಗ
10. ವಾಡಿ ಕೊಂಛತಲು ಸನಿರಮಂ ದುಷ್ಪನಿಗ್ರಹ ನಿಷ್ಪಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
11. ತಮಿರೆ ತತ್ತದ ಪದ್ಮೋಪಜೀವಿ || ದೇನಿಯಂಕಕಾಣಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
12. ಪಾದಸೇಬಗ ನಂದಗೊಪಳಕರು ಚಳಿಕೆಯನಯಕ ಅತನ ಅಳಿಯ ಕಲದೇ
13. ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊಂಕೆಪೆಯ ಕಲದೇವಗ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಗ

14. ಪ್ರತಿವೈಯ ಮಾಡಿಸಿ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದಶ
15. ಸೆ ಸೋಮವಾರದಂದು ಗೆಂಗರಸಜೀಯರ ಕಟ್ಟಿ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16. ದೈ ಕಲದೇವರ ಮುದೆ ಸಗ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ೧೫ ಅಜೆಯ ಕಟದ
17. ಕಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲುದಿಂ ತಂ ಕೆಪೆಯೊಳಗೆ ಬೆದಲೆ ಕಥ ಎಳುನುಟು ಯುರಿ
18. ದ ಪಡುವಲು ಹೊಲ ಎರಿಯ ಕೆಯ ಕಥ ಮುನುಟು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲದೇ
19. ವನ ಕೆಪೆಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚಟೆಯನ ಕೆಪೆಯ
20. ಹಿಂದೆ ಮೊದಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ಪುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯ ಕಥ ಮು
21. ನುಟು ಮದಿಯ ಚಟೆಯನ ಕೆಪೆಯಿಂದ ಬಡಣ ಹರಳಕೆಯ ಕಥ ಅಜನುಟು ಪು
22. ರಿಂದ ತೆಂಕಣ ನಿಂಗಟಗೆಪೆಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯ ಕಥ ಅಜನುಟು
23. ಹಿರಿ ಕೆಪೆಯ ಹಿಂದೆ ಕನಿಯ ಬಳೆಯ ದಿಬದ ಕೆಯ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲದೇವ
24. ನೆ ಕೆಪೆಯ ಮುಡಣ ಕೊಯ ಕೆಯ ಕಥ ನುಟು || ಇಂತೀ ದರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
25. ದಾತನು ಅಚ್ಚುತವದವನೈಯ್ಯ ವನು ಇದರ್ಮಕ್ಕೆ ಅವನನ್ನಾಯವ ಬಗದವನು ಗಂ
26. ಗೆಯ ತಡಿಯಲಿ ವೇದಬಹ ಪ್ರಾಹ್ಮಣನಂ ಕವಿರೆಯ ತನ್ನ ಸ್ವಹಸ
27. ಮುಟ್ಟ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂ
28. ನ್ತರಾ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇತ್ರಿಮಿ || ಮಂಗ
29. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. namastuga śirastuḥi chadra-chamara-chavē Trailōkya-nagarambha mo-
2. stambhaya Sambhavē || Salarvvaṃ bhru-visaṃ orvvaṃ Sasaka pura-
3. da Vasamtika deviya nichhaḥa chitāṃ mapade kādisuveḍe-
4. yolaṃ mechri khaḥapaśpatita Jina-munipam kumchamam koṭu
5. nini seleyam poy Saḥene baḥiya Poysaṇa bhūparadaru || andu modagi
6. puli seḥasidadoḥire || svasti sadhigata pameha-mahā-sabda mahāmanḍaḥṣvara
7. Dravavati puravarādiśvaram Yādava-Narayana samyakta-chūḍāmaṇa
8. māḥa Sanivara-siddhi giridurgga-malla Kadanaprachamḍa malaparolu gaṇḍa
9. prachamḍa gaṇḍan asahaya-sura nisam-Pratapa-Chakravati Poysaḥa dēvaru
10. vāḍi tomphataru sasiramam dushṭa-nigraha sisṭa-pratipāḥanādi rājya geyu-
11. tam ire tat-pada padinōpajivi || Dēsiyamkakāra gōtra-pavitra paranāri-putra
12. pāḍa-sēkhaga Namda-gopāḥakaru Chaḥikeya nayaka ātana aḥiya Kalidē-
13. va nayakanam Madigavudānam Kotikereya Kalidēvaga Brahmēśvara
14. pratishṭeya māḍisi biṭṭa datti Manumatha samtsaradaṇdu Chaitra sudda
15. se Sōmavāradamdu Gaṇgarasajiyara karchehi dārāpūrvvakam māḍi biṭṭa
16. dde Kalidēvara mude sa 1 modalēriya haḥagu koḥaga 15 Aḥeya kaṭada
17. keḥage Koḥaga 10 dēvālyadim tem kereyolage hedale kabha eḥunuru yuri-
18. da paḍuvalu hola ēriya keyi kabha munuru Brahmēśvara dēvara gade
19. vana kereya modalēriyalu sa 2 koḥaga 10 Madiya Chaṭeyana kereya
20. himde molēriyalu sa 1 koḥaga 10 vurida paḍuvalu magula keyi kabha mu-

21. nura Madiya Chaṭeyana keṇeyimda baḍaṇa haraḷa keyi kabha asinuru vu-
22. rimda temkaṇa Singaṭageṇeya dariya paḍuvana haraḷa keyi kabha a ainuru
23. Hiri keṇeya himde kaṇiya baḷiya dibala key ikoḷaga 1 baḷḷa 2 Kalidēva-
24. na keṇeya muḍaṇa koya keyi kabha nuru ¹ imti dharmmamam pratipālisi
25. dātana achyutaṇapadavaṇa aiyduvanu i dharmmakke āvan anyāyava baḡada
- vanu Gaṇp-
26. geṇya taḍiyali Vēda baha Brahmananama kavileya tamanna svahasta
27. muṭṭi koṇḍavanu ¹ svadattam vā para-dattam vā yō harēti vasuṇ-
28. ndharā shashtir vvarsha sahasrāṇi viśthāyāṇ jāyatē krimi ¹ maṇḡa-
29. ḷa mahā śrī śrī

Note.

The record begins, after praising the god Śambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysaḷa for his family. Then it gives a series of titles like the obtainer of the five great bands, mahāmaṇḍalēśvara, lord of Dvārāvātipura, Yādava Nārāyaṇa, crest jewel of righteousness, king of the Male chiefs, Śanivāra siddhi, Giridurgamalla, terrible in battle, Maḷaparoḷu gaṇḍa, Prachandagaṇḍa, unassisted hero, Nissanka-Pratāpachakra-vartti and Hoysaḷa dēva. But it does not give the name of any king. The titles Śanivāra siddhi and Giridurga malla (which apply only to Ballāḷa II and his successors) coupled with the other titles Mahamaṇḍalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāḷa II.

We are next introduced to Kalidēva, son-in-law of Chaḷikenāyaka, who is styled as Dēsiyaṇkakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chaḷikenāyaka is referred to in E.C. VI. Kd. 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysaḷas during the reign of Narasimha I and Ballāḷa II with Singaṭagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Maḍigaḍa in building the temples of Kalidēva and Brahṇēśvara. The details of the grant made to these temples after washing the feet of Gaṅgarasaḷiṇya are also given. This Gaṅgarasaḷiṇya appears to have been the same as the one mentioned in Tp. 91.

The date is Manmatha sam. Chaitra śu. 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballāḷa II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

5

At Yellambalase, Yagati hobli, above the image of a devotee on a pillar to the right in the mukhamanṭapa of the Kēśava temple.

ಕದೂರು ತಾಲ್ಲೂಕು ಯಗಟಹೋಬಳಿ ಯಶ್ಯಂಬಳಸೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಧಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ದೇವದ ಹೆದಾರು
2. ವನ ಮಕಳು ಕಾ
3. ಮಜ ಹೆದಾರುವ

Note.

A record has been noticed in M.A.R. 1942 as No. 49 on a pillar to the left in the mukhamantapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumaṇa Hebāruva, son of Nalapa Hebāruva. On another pillar to the right in the same mukhamantapa is now found the above record. This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva. This Kāmapa Hebāruva might have been associated with Lakshumaṇa Hebāruva in the construction of the mukhamantapa. This record also belongs to the 17th century A.D. paleographically, as No 49 o. M.A.R. 1942.

6

On a viragal buried in the lands of Marulappa at Chikkanāyakanahalli belonging to Yellambalase (Pl X, 1). Old-Kannada characters and language.

Size 8'×6'.

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ಕೆಂಗಿನ ಕೋಟದಲ್ಲಿ ಹೊತುಹೊಗಿದ್ದ ಎರಗಲ್ಲು,
ಪ್ರಮಾಣ ೮'×೬'.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಛಾಪೆ

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮಾಣಿಯರೋ ಮಣಿದಿಯಂ ಸಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾಸುರರಾ ಶಿವಮಾರನುಂ
ಆಗ್ರಹಾ
2. ರಮಳಮ್ಮಣುಸೆ ಪ್ರತ್ಯಾದೇಯ ಮಾಸಾಮಿಗ ಪ್ರೀ (?ವ್ರಿ)ತಿ ಅಲಿದು ಕೋಲೆ ಕೊಡರಾರದೆ ಎನೆಬರು
ಎಂಬರು ನತ್ತೂರಾ

II ಪಟ್ಟಿ—

3. ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಜುನಿ ಪನ್ನಿಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾದ್ದಿವನ ಕೆಣ್ಣೊಗ್ಗಿರ್ ಶಾಲೆ ಗೊಡುವೊಡು
ಇದಾನೆಬಿವೊನ್ನಿತ್ತುಮಹಾಪಾತಕಂ ಗೆಡ್ಡೊನಕ್ಕುಂ

Transliteration.

I Band—

1. svasti śrī Māṇiyarō Maṇidiyuma Sirivachchanum Śrīpurushanum Dēvasurarā
Śivamāraṇum agrahā-
2. ram Elambunuse Vrahmādēya māśāmiḡa prī (?vri) ti alidu koḷe koḍalārade
enebaru eḡidu sattor

II Band—

3. śrī Janna kalla nirisi pannir-kkaṇḍuḡa bede maṇ gottār ddivasak-ṇvorggī
śāle goduvodu idān alivōn pañcha mahā-pātakam geyvon akkum

Translation.

Be it well. When māśāmi (the overlord), having lost affection, siezed the Brahmādēya of Elambunuse agrahāra, the māṇis (? princes) Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra of Dēvasura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmādēya) fought and died.

Śrī Janna having erected the epitaph granted land of the growing capacity of twelve khaṇḍugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Elḷambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the viragal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this viragal had three panels of sculptures and two bands of writing.

Description.—

The viragal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalāśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by *apsaras*. Unlike in the later viragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalāśa in relief which resembles those found in the old sculptures at Kambadahalli, Narasamangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭabandha* or a *kirita*. These figures resemble those on the Bēgūr and Dodd-huṇḍi viragals.

Characters and Language.—

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the viragal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — 'ba' is square; the tail of 'ra' though long has joined the serif, 'ra' and 'ḷa' are distinguished from ordinary ra and ḷa, etc. The language is Old-Kannada, some of the earlier forms like *eridu*, *sattōr*, *geyvōn*, *koṭṭār*, *idān*, etc., being used.

Contents.—

The viragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmādēya of Elḷambunuse agrahāra by the former. Unwilling to give back the Brahmādēya, Maṇidi, Sirivachcha, Śripurusha and Śivamāra fought and died. The name of the overlord is not given. The viragal is said to have been erected by Śrī Janna who in addition made a grant of some land of the growing capacity of 12 khaṇḍugas which was to be distributed among eight persons daily.

History.—

Yellamburuse of the record is the village Yellambāse near which is found the present record. It is about 10 miles to the south of Āsandi, once a provincial capital of the Gaṅga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present vīragal belongs, there were constant wars between the Rāshtrakūṭas and the Gaṅgas. A number of vīragals at Hiregundugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gaṅgas, even the princes like Siyagella and Śivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Āsandi. A record belonging to Gōvinda III's early days is also found at Mudigere (see M. A. R. 1942, p. 175) which is about 3 miles from Āsandi. Thus it appears that the Rāshtrakūṭas were aggressing over the Gaṅga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūṭa king Gōvinda III had at least twice defeated and imprisoned the Gaṅga king Śivamāra. Gōvinda's brother Kambayya was even governing the Gangavāḍi province for some time. When first imprisoned, Śivamāra appears to have been released and anointed on the Gaṅga throne as a subordinate of the Rāshtrakūṭas. Śivamāra is said in the Perjjarangi plates of Rāchamalla I (M.A.R. 1942) and E.C. IV. Yd. 60, to have been anointed by both the Rāshtrakūṭa and the Pallava rulers—Gōvinda and Nandivarman,—which event must have taken place only after Govinda released Śivamāra from imprisonment. But Śivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Govinda, himself led the army in which a number of the Gaṅga princes took part and fought a final and decisive battle at Yellambāse in which a number of leaders including himself died. The use of the word *Māsāmi* (for Mahāsāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gaṅgas. Thus the vīragal is important as it records the death of the Gaṅga king Śivamāra in a battle which took place between him and the Rāshtrakūṭas. It is also important in another way. Among those who died are mentioned Maṇidi, Sirivaṇṇa, Śrīpurusha and Śivamāra. Among these Śrīpurusha and Śivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Maṇne plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Gaṅga king (Śivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Maṇne plates, i.e., after 802 A.D. Again Rāchamalla I, son of Śivamāra, was ruling the Gaṅga kingdom as an independent ruler by about 819 A.D. After the death of Śivamāra, Rāchamalla must have again fought the Rāshtrakūṭas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambāse must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. "Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Gaṅga, Kēraḷa, Chōḷa, Pāṇḍya and Kanchi princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Śrībhavana (Cowdurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Gaṅga army and Royal family perished" (The Gangas of Talkad, p. 64). The present vīragal appears to refer to the same battle. It now remains to be considered

whether Śrīpuruṣa, who came to the throne in about 725 A.D. was alive till about 808 A.D. Śrīpuruṣa had the names Muttarasa and Vṛiddharāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Śivamāra I and not his father. One of his records at the village Basavatti in the Chāmarājanagar taluk is dated in Ś 722 which corresponds to 801 A.D. Thus it is not impossible that Śrīpuruṣa lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Maṇḍi and Sirivachoha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakrepatna hobli.

Size 3' × 1½'

ಸತ್ಯಪ್ಪ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಬ

1. ತಿಮ್ಮಪ್ಪ ನಾಯಕ
2. ಕ ದಾಸನು ಗೌಡ
3. ಸೇವೆ

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishṇava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No. 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakṣmīnārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakṣmīnārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No. 28 of M. A. R. 1943, namely, 17th century A.D.

8

At Keresante, Singatagere hobli, on a stone set up in Mr. Sannayya's land.

Size 4½' × 2'.

ಸಿಂಗಟಗೇರಿ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ನಣ್ಣಯ್ಯನವರ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.
ಪ್ರಮಾಣ ೪½' × ೨'.

ಚಕ್ರ ನೂರ್ ಮಡಗೇರಿ ನಾಮ ಚಂದ್ರ ಶಂಬ

1. ಯೇಶಸ್ವರ ಸುರಾಧಿಪ ಮೂಲಮೂರ್ತಿ
2. ಪರಾಂತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
3. ವಿಠಲೇಶಸ್ವ ಶಾಸನಂ | ಕಮಲಾಸನ ಕಮನೀಯಮೂರ್ತಿ
4. ಕಾರುಣಿಧಿ ಕೃಪಾಸಾಗರ ಭಕ್ತಜನವತ್ಸಲ
5. ಕಮಲಪತಿ . . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನರಾದ
6. ಶ್ರೀವಿಠಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಗಳಿಗೆ ಶ್ರೀಮನ್

7. ಮಹಾಮಂಡಲೇಶ್ವರ ನಿಶ್ಚಂಕಪ್ರತಾಪ ಕಲಮಿಲಿ
8. ಬೊವ್ವರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
9. ಕೊವೊರರು ಸಿದ್ಧೇವ ಮಹಾ ಅರಸುಗಳೂ
10. ನವವಿಧಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಸಪಾಂಗವೆಣ
11. ಸಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ತುತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
12. ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸಂದು ನಡವ
13. ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯುತ್ರ ಶುದ ೧೮೦
14. ಶ್ರೀಮನ್ನಾಹಾರಾಡಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವಿರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳೆಯನೀಮೆ
17. ವೊಳಗಣ ಕಾಲುವಳಿಗೆ ನಲುಪ ಕೆಡೆಯ ಸಂಘೆಯ
18. ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
19. ರೊಳಗೆ ದೀಪವರಿ ಗದ್ದೆಮಣು ಬಗಲಿಕೆ ನಡವ ವ
20. ತ್ತಮಾನ ಕಂಬ ೧೦೦ ನೊರುಕಟ ಗದೆಯನೊ ದಾಳೆಯ ಹೊ
21. ದೆಯ ಸ್ಥಳದಲಿ ನಂಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಂಮ ತಾ
22. ಇಗಳು ದಿವ್ಯಮೃತವರಿಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿಠ
23. ಲನ ನಾಯೊಚ್ಚವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯಿದೇದ್ಯವ ವೊ
24. ದುವ ಮರಿಯಾದೆಯಲಿ ಆ ವಿಠಲದೇವರ ಸ್ಥಾನದಲಿ ಅಧಿಕೇ
25. ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ಬೆಂಕಟಾದ್ರಿಗೆ ಕ
26. ಟು ಮೊಡಿ ಕೊಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯುಚಂದ್ರ ರೋ
27. ಕಂಗಳುಳ್ಳ ಪರಿಯಂತರ ಅರುನಡಸಿದವರುಗಳು
28. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಧ್ಯೇಯೋನ್ನು ಪಾಲನಂ
29. ದಾನತ್ವರ್ಗಮವಾಪ್ಪೇತ ಪಾಲನಾದಡ್ಡು ತಂಪದಂ
30. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಪ
31. ಸ್ವಿವರ್ಪ ನಹಸ್ರಾಣ ವಿಷ್ಣುಯಾಂ ಹಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
32. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
33. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನವ್ಯಲಂಛವೇತ್ ಅಕರೇಣಕರಂ
34. ಪ್ರಾಪ್ತಿ ಗೋನಹನೈವಫೇಯದಾ ಕರವಿಟ್ಟು ಗೋಕೋಟ
35. ಪರೇನ ಫಲಮಶ್ನುತೇ || ಈ ಧರ್ಮಕೆ ಅಳವಿದವನು ವೊ
36. ತ್ತುಗಮನವಮಾಡಿದವನು || ಯೀಬರಹಗೆಯ್
37. ಪನು ಕಂಪೊರ ವೀರೋಜನ ಮಗ ಭದ್ರಯನು

Transliteration.

1. yētat Sura surādhīpa maṇḍi māḷō-
2. pa lālitam śrīmat Paṇḍaraṇḍēśa
3. Viṭhālēśasya śāśanaṇ || kaṇḍālēśana kaṇḍāṇiyamūrtti
4. kāruṇanidhi krupā-sāgara bhakta-jana-vatsala
5. kamataṇḍali . . . gēya puradali prasanaṇḍa
6. śrī Viṭhala dēvara divya śrīpāda padmaṇḍalige śrīman
7. mahāmaṇḍalēśvara niśsamḷa prataṇḍa Kalamili
8. Bopparāja Gōparāja mahā arasugala
9. komāraṇ Sidedēva mahā arasugala
10. navavidha bhakti purassaraṇḍagi sapṭāṇḍa vera-

11. si podamaṭṭu koṭṭa dhamma sāsana svasti śrī jayābhyu-
12. daya Śālivāhana śaka varuṣa 1472 saṃdru naḍava
13. varittamāna Sādhārana saṃvatsarada Chayitra sudha 1 lū
14. śrīman mahārājādhirāja rāja-paramēśvara śrī-
15. Virapratāpa śrī Sadāśivarāya mahārāyaṛū na-
16. mage nāyakatanake pālisida Hāranabaliya sīme
17. voḷagaṇa kāluvaḷige saluva Keṇeyasantheya
18. kerreya koḷagaṇa paḍuvaṇa gōḍiya gaddeya baya
19. loḷage bījavari gadde maṇu kha 1½ ke naḍava va-
20. rttamāna kamba 100 nūru kaba gadeyaṇū Bāḷeyaho-
21. deya sthalaḍali naṃma taṃde Gōparājagaliḡu naṃma tā-
22. iḡaḷu Anbhaḷaṃṇanavarigū puṃṇya pradavāgi śrī Viṭha-
23. *lana sūyūjyavāgabēkemdu dēvarige neyivēdyava mā-
24. duva mariyāḍeyali ā Viṭhala dēvara sthānaḍali abhiśē-
25. kada Kauśikagōtrada Kāmarasaṇa makaḷu Venkaṭādrige ka-
26. ṭuṇāḍi koṭarāgi i dhamavanu sūryya candra lō-
27. kaṃḡaḷ uḷalli pariyaṃṭara āru naḍasidavarugaḷu
28. dāna pālanayōr madhyē dānāchhrēyōṇrupālanam
29. dānāt svargam avāpnōti pālanād achyutaṃ paḍam
30. sva-dattaṃ para-dattaṃ vā yōharēti vasuṃdharā sha-
31. shtī varuṣa sahasrāṇi viśhtāyāṃ jāyatē krimi svada-
32. ttā dviguṇam puṇyam para-dattaṇu pālanam para-da-
33. ttāpahārēṇa svadattaṃ nishphalam bhavēt akarēṇa karaṃ
34. prāpti gō sahasra vadhēyathā karavichebhinna gōkōṭi
35. phalēṇa phalamasnutē || i dhammake alupidavanu mā-
36. trugamanava māḍidavanu || yī baraha geyda-
37. vanu kaṃṃāra Virōjana maga Bhadrayanu

Translation.

This is the sāsana of the illustrious Paṇḍarangēśa Viṭhalēśa, who is served by the line of diadems of the gods and their chief:

This dharma sāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Viṭhala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in . . . geyapura, by Sidadēva mahā arasu, son of the illustrious mahāmaṇḍalēśvara, niśaṃkapratāpa Kalamili Bopparāja Gōparāja mahā arasu:

Be it well. 1472nd year of the victorious Śālivāhana era having passed and the year Sādhārana being current, on the 1st of the bright half of Chayitra:

In the fields below the western wasteweer of the tank at Keṇeyasanthe, a hamlet in the Hāranabali sīme which has been granted for our chieftainship by the illustrious mahārājādhirāja paramēśvara, śrī Virapratāpa śrī Sadāśivarāya mahārāya. 100 kambas of wet land of the growing capacity of 1½ khaṇḍis at Bāḷeyahodeṣṭhala has been granted with the order that it should be used for food offerings of the god, to Venkaṭādrī, son of Kāmarasa of Kauśika gōtra, who performs abhiśēka (sacred sprinkling) in that Viṭhala's temple, in order that the merit of our father Gōparāja and our mother Anbhaḷamma might accrue and that they might become one with Viṭhala.

The usual benedictory and imprecatory verses.

The writing is done (engraved) by Bhadraya, son of Kaṃṃāra Virōja.

Note.

This record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā arasu, chief of Hāmabali sime and subordinate of the Vijayanagar king Sadāśiva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Āubhalaṃma. The grant is said to have been made over to the temple priest Venkaṭādrī, son of Kāmarasa so that he might conduct the daily food-offerings of the god.

The details of the date, viz., Ś 1472 Sādhārana sam. Chaitra śu. 1 correspond to Wednesday, 2nd April 1550 A. D.

MUDAGERE TALUK.

9

Copper sheet record of the Belūr chief Krishnappa Nāyaka in the possession of the Patel at Beṭṭadamane.

Size 2"×12".

ಮೂಡಗರೆ ತಾಲ್ಲೂಕು ದೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿತ್ತು ಕಾಮ್ರಪಟ್ಟಿ ಕಾನನ,
ಪ್ರಮಾಣ ೨"×೧೨".

1. ಶ್ರೀಮತ್ತೂ ಯುವಸತ್ಪರದ ಅಧಿಕೃತವಣ ಶು ೫ ಉ ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು ಬೆಂಬಲ ಬೈರಲಿಂಗಣಗೌಡಗೆ
2. ಪಾಲಿಸಿಕೊಂಡದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ಯವಾಗಿ ನಡದುಕೊಂಡು ಬಾಹದು ವಿವರಕ್ಕೆಲ್ಲ ರಾಮರಸ್ತೆಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣ ಪನಾಕರು ||
3. ಅಜ್ಜಿನಹಳಕೇರಿಗೆ ಬಿಟ್ಟುಉಂದಳ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳೈಯನ ಬೆಟ್ಟಗೌಡಗೆ || ಬೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ನೀರಣಗೆ ಗ ೧ ಮುಕ್ಕೈ
4. ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳ ನಟ್ಟಿಯಗೆ ಗ ೧ || ದೊಡ್ಡೆಗೌಡನ ಉಂದಳಲ ಬಿಡಿಸಿದು ಗ ೨ || ೦ ಮೇಲುವಾಲ
5. ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣ ಪನಾಯಕರೂ

Transliteration.

1. śrīmattū Yuva satsarada Adhika Śrāvana śu 5 lu śrīmatu Venkadri Nāyakaru Kṛṣṇapa Nāyakaru Bembali Bairalingana gaṇḍage
2. pālisikomḍadu || ga 18 aramane kāryyake mukyavāgi naḍadukomḍu bāhadu vivarakella Rāmarasaiya barada || śrī Kṛṣṇapa Nākara ||
3. Ajjinahali kērige bitta umbili || gaṇḍapa gaṇḍage ga 1 Hedegaṇḍage ga 1 Bōlaiyana Beṭṭegaṇḍage || Bōlayana Rāmaṇa gaṇḍage ga 1 Viranage ga 1 Mutai-
4. yage ga 1 Vaḍeru gaṇḍana Rāmaṇage ga 1 Nikanahali Komaragaṇḍana Chūḍaiyage ga 1 Haṇḍehali Subaiyage ga 1 || Doḍḍe gaṇḍana umbilili biḍisidu ga 2 || 0 Mēlupāli
5. dēvaru Komaradēvarige Bairalingaṇagaṇḍa koṭṭadu dēvadāna ga 1 śrī Kṛṣṇapa Nāyakaru

Translation.

On the fifth of the bright half of Adhika Śrāvana in the year Yuva the grant made to Bairalingana gaṇḍa by the illustrious Venkadri Nāyaka's (son) Krishnappa Nāyaka—18 gadyāṇas. He should mainly look after the palace duties. Rāmarasaiya wrote the details, Krishnappa Nāyaka.

Umbili granted to Ajjinahali kēri—for Gaṇḍapa gaṇḍa 1 gadyāṇa, for Heḍegauḍa 1 gadyāṇa, for Bōlaiyana Beṭṭe gaṇḍa ½ gadyāṇa, for Bōlaiyana Rāmaṇagaṇḍa 1 gadyāṇa, for Virapa 1 gadyāṇa, for Mutaiya 1 gadyāṇa, for Vāḍeru gaṇḍana Rāmaṇa 1 gadyāṇa, for Chūḍaiya son of Kōmaragaṇḍa of Nikanahali 1 gadyāṇa, for Subaiya of Haṇḍehali 1½ gadyāṇas, 2½ gadyāṇas granted from the umbali of Doddegauḍa Dēvadāna granted by Bairaliṅgaṇa gaṇḍa to the god Kōmaradēvaru of Mēlupāli—1 gadyāṇa. Śrī Krishṇappa Nāyakarū.

Note.

This record is written on a thin coper sheet measuring about 1' × 2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kaṇṭha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Krishṇappa Nāyaka son of Venkatādri Nāyaka. But it is difficult to ascertain to which among the six Krishṇappa Nāyakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no śaka year is given. However the cyclic year Yuva given in the record appears only during the reign of the last Krishṇappa Nāyaka. The characters also appear to belong to about the 18th century A. D. The record might thus be taken as belonging to 1755 A. D. during the reign of Krishṇappa Nāyaka VI. But there was no Adhika-Śrāvaṇa in that year as stated in the record.

The record details the grant made by Krishṇappa Nāyaka to Bembali Bairaliṅganagaṇḍa for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahalikēri. It is written by Rāmarasaiya and signed by Krishṇappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUE.

10

At Bēvinakuppe, kasaba hobli, on a viragal lying in the kodige lands of the village by the side of the Irwin canal.

Size 4' × 3'.

ಪ್ರಿಂಥ್‌ವಿಗಾಂಗೆ ಮೊಗವು ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮಾನಿನಲ್ಲಿ ಇದ್ದು ನಾರಾ ಪಕ್ಕದಲ್ಲಿದ್ದಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೪' × ೩'.

- 1 ಶ್ರೀ ಪ್ರಿಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಪ್ಪಕಳಿಂಗಂ
- 2 ಪ್ರಿಥುವಿಗಂಗ ಮೊಗವುಪದೊಳೆ ತರೆಗಳೆಯಿಸಿ ಸತ್ತಂ

Transliteration.

- 1 śrī Prithuvigamgana sūle Bīrakkana magam Eṇṇekalimṇṇam.
- 2 Prithuvigamga mogavattavadoḷe tale galiiyisi sattam

Nov.

Who Prithviganga was and when or whether he ruled the Ganga kingdom are not clear. He is not mentioned in any of the Ganga copper plates giving Ganga genealogy. A Prithviganga is of course referred to as the son of Vishnugōpa. But paleographically the present record belongs to a later period, i. e., about the 9th century A. D. Prithviganga of the present record might be identical with the one mentioned in M.A.R. 1935, No. 15.

11

On the basement stone of the garbhagriha of the Janārdana temple at Belgola, Belgola hobli.

ದೊರೆಗೊಳ ಹೊದಿಬಿಡಿ ದೊರೆಗೊಳದಲ್ಲು ಜನಾರ್ದನದೇವಸ್ಥಾನದ ತಳಹದಿ ಕಟ್ಟನಮೇಲೆ.

ಗ್ರಂಥ ಪಾಠ್ಯ ಕವಿಗಳಿಗೆ : ಕವಿಗಳಿಗೆ.

- I. (a) ஸ்ரீமத்பிரீ ஸ்ரீமத்யாஜ்ஞஸுவந்தஸாதுக் கர்த்திகை மரது அபரபக்துவா
(b) தசியுந்திங்கன் க்கழமையுபெற்றவிபரகத்து ஸ்ரீமதானகொங்கு
(c) கொண்ட ஸ்ரீ விஷ்ணுவகிஷ்ணு பொசனதெவசதுவெய்திரங்க
- II. (a) வது ஸ்ரீமத்பெரவாஹாஜனங்கன் வனி அண்ணன் திருவாராயணப்பெ
(b) நுமான் சிருவனி அண்ணன் பெரம்மி அண்ணன் ஸ்ரீமத பெரவா
(c) மஹாஜனங்கனொம் (னொம்) ஸ்ரீமந்நர்வாரவதி சிருமஹாரம்
(d) தசுநினவாரணாஸி உடும்வ வவடிஜ்ஜெவப்பெரமான்னொ
- III. (a) அப்பன் ப்ருதிஷிச்சாராயகூணர்நுணக்கு திருவிடையாட்டமாகி அ ஆயும்
(b) செ அ ப்ருனி ஸ்ரீவ்ருதிருவாஹ ஸிக்குன்ப அ வெது கையுரரசுநாக
(c) வாயி இரையியாகக்குத்தெரமிந்த ராமலகூணர் நுணக்கு ஸ்ரீ
(d) மதபெரவா மஹாஜனங்கனொம்
- IV. ஸ்வரத்தாதிருணாடி வுணாடி வரடித்தாதுவரலகடி
- V. வரடித்தாவணாரொணவடித்தத்திணாடி வுணெத்
- VI. ஓரவாஸவொ உட்கெழிதாரகொடுப்பொதுவா
- VII. யாடி ஓரகாத கடிவொவொதிவா
- VIII.

Transliteration.

- I—
 (a) svasti śrī Bahudhānya saṁvart sarathu Kārttikai mādu aparapakshatu tvā-
 (b) daṣiyuṁ Tiṅkaḷ kaḷamaiyu peṇṇa Viśākatu nāḷamāna Konku-
 (c) koṇḍa śrī Viṣṇuvarddhana-poṣaḷa-dēva-chchaturvēdimaṅka-
- II—
 (a) latu śrīmad-aśēsha-mahā-janaṅkaḷ Lavī-anṇan n tiru-Nārāyaṇa-ppa,
 (b) rumāḷ Chiru-Lavī-anṇan Pommi anṇan avarkaḷ śrīmad aśēsha
 (c) mahā-janaṅkaḷom śrīmat sarvva-namaśyaḍ-agrahāram
 (d) Dakṣhiṇa-Vāraṇāsi udubhava sarvajña Rēvapperumāl nō
- III—
 (a) appan pratisṭhichcha Rāma-Lakshmaṇar-haḷukku tiruvaiyāṭṭamāka
 vi 8 ariyem
 (b) śe 8 kaḷani nāpraha Tiruvāḷi kalaikuḷ pa 8 kaṣētrakaiaaiyūṇ-achandrārka
 (c) sthāyi iraiyiliyāka kuḍuttōm-inta Rāma-Lakshmaṇar haḷukku śrī-
 (d) mad-aśēsha mahā-janaṅkaḷom
- IV—
 svadattādviguṇam puṇyam paradattānu pālana
- V—
 paradattāpahārēṇa svadattam nishphalam bavēt
- VI—
 dāna-pālanayō . . . dānāchhrēyōnuṇpā
- VII—
 laṇam dānāsvarggam-avā [pnō] ti pa
- VIII—

Translation.

Be it well. On Monday, the twelfth day of the dark-half of Kārttika in the year Bahudhānya, when there was the constellation Viśākhā.

All the mahājanas of the illustrious Konku-koṇḍa-śrī-Viṣṇuvarddhana-Pōṣaḷa-dēva-chchaturvēdi-maṅgaḷa. Lavīyṇṇa, Tirunārāyaṇapperumāl, Chiru-Laviannan and Pommiannan granted, for *tiruvaiyāṭṭam* (? worship in the court-yard) of the gods Rāma and Lakshmaṇa consecrated by Udubhava sarvajña Rēvapperumāl at Sarva-namaśyaḍ-agrahāra which is a southern Vāraṇāsi, certain lands to continue for as long as the moon and sun endure.

Thus (the land granted) for the gods Rāma and Lakshmaṇa (by) the illustrious aśēshamahājanas.

Two usual imprecatory verses.

Note.

Following local traditions B. L. Rice and other writers have held that Vishṇuvarddhana Hoysaḷa was originally a Jain prince of the name Bittiga and that about 1116 A. D. he was converted into Vaishṇavism by Śrī Rāmānujāchārya and given the name Vishṇuvarddhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyaṇa at Mēlkōṭe and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Mandya district. The first to be

New inscriptions.

discovered was a lithic record of 1102 A.D. found near the village gateway of Bastihalī close to Halēhid. It states that while Ballāḷa I was ruling, his brother Viṣṇu did certain things and suggests that Bittiga already bore the name Viṣṇu in 1102 A. D. or more correctly that the word Bittiga was only a Kannaḍa form popularly used for the prince whose official name was Viṣṇu and that he already bore the latter name ten years before the alleged date of conversion.

The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the

Belgola inscription and date.

image of Śrī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara. The record is engraved in Grantha and Tamil characters about 14" square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōḷa ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghaṭikas after sunrise, that is, after 9 p. m. But since auspicious events can take place even at night, the date is highly suitable.

It was formerly thought that Viṣṇuvarddhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he

Conquest of Kongu.

suddenly burst out with an attack on the Chōḷa provincial capital of Talkāḍ and achieved complete victory over the Chōḷa governor Ādiyama. The Bastihalī inscription discovered a few years ago revealed that even during Ballāḷa I's reign Talkāḍ had been attacked and the rule over at least part of Gangavāḍi 96,000 had been claimed by the Hoysaḷas even in 1102. Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāḷa in 1101 A.D. The Belgola inscription recently discovered shows that the title of 'Kongukonḍa' or conqueror of 'Kongu' or the Koṅgu country was claimed for Viṣṇuvarddhana as early as 1098 A.D. when Viṣṇu was evidently a local governor under Vinayāditya who was a subordinate of Chālukya Vikramāditya VI. Further no regal titles like the famous Talakāḍu-gonḍa, etc., except Kongu-konḍa, are claimed for Viṣṇu. Therefore we infer that Viṣṇuvarddhana had even before 1098 A.D. made at least one successful attack on the Chōḷa territories in Gangavāḍi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōḷas, that of 1116 A.D. being the most successful as it resulted in the conquest of Talkāḍ.

It is also clear that the prince bore the name Viṣṇuvarddhana even by November 1098 A.D. He appears to have been governor

Vaishnavism.

for a few years since, in imitation of the Chōḷa fashion set up in Gangavāḍi by Rājēndrachōḷa, an agrahāra was already granted, presumably at Belgola, bearing the name Viṣṇuvarddhana-Hoysaḷa-

Dēva-Chaturvēdi-Mangalam. The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmana was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishnava Guruparamparas state that Rāmānuja stayed at Tonnūr for a number of years and came into contact with a prince known as Tondanūr-nambi who may be identified with Prince Vishnuvardhana, governor of the place.

The Vaishnava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōṭe and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris.

Tirunarayana.

The Vaḍagale Guruparamaparā however gives a date which is correct, more correct than the others. The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgola inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name any where in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōṭe, whose seat is directly north of Belgola by twenty miles. Thus we see that god Tirunārāyaṇa was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on

Ramanuja's Advent.

the evidence of the present epigraph that Vishnuvardhana Hoysala was already found as a governor of Tonnūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishnuvardhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārāyaṇa was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishnava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishnavism under Rāmānuja's influence, it must have taken place some time before 1098 A.D.

On the pedestal of the Pārśvanātha image lying near the Basti mound at the same village Belgola

ಅದೇ ದೇವಗೌರವದಲ್ಲಿದ್ದಿದ್ದು ಕತ್ತಿರದಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. ಶ್ರೀಮದ್ರವಿಕಸಂಪೇಕ್ಷಿನ್ನಸ್ತಿ ಸಂಪೋಷ್ಯರುಂಗಳ ಆನ್ವಯೋ

Note.

Only the pedestal and the prabhāvali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subsects Draviḷa sangha, Nandi sangha and Arungalānvaya among the Jains. Probably those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A.D.

MYSORE DISTRICT

MYSORE TALUK.

13

On a viragal at Mallegaudana koppalu, Yelwāl hobli.
Size 3'×4'.

Kannada characters and language.

ಇಲವಾಲದ ಹೊಳೆಯ ಮಧ್ಯೆ ಗೌಡನ ಶಿವಪ್ರತಿಮೆಯು ನಿರ್ಮಿತವು.

ಪ್ರಮಾಣ ೩' × ೪'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳದೇವಗೃಹಯಾಣ್ಡು ಇಪ್ಪತ್ತಮೂ
2. ಣಿ ಮದಕೂ
3. ಳೆ ದಾತು ನಂವ
4. ತ್ವರದ ಆಪಾ
5. ದ ಮಾಸದ

II ಪಟ್ಟಿ—

6. ಆಮಾವಾಚ್ಯಯನ್ನು ತಿರುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ವ ತಿರುಚೋದರಂ ಕೂಡಿ
7. ತುಟುವ ಕೊ
8. ಣ್ಣ ಪೋಗೆ ಒ
9. ಳೆ ನಾಗಯ್ಯ
10. ರಾ ಮಗಂ ದಾಗ್ಗು
11. ಳೆ ನಿರಿಯಣ್ಣ
12. ಚಂಗಾಳ್ವನಂ

III ಪಟ್ಟಿ—

13. ಕಾದಿ ತುಟುವ ಮಗುಟ್ಟಿ ಪೆನ್ನರಪೆಜಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
15. ಆ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೆಯ್

Transliteration.

I Band—

1. Śrī Rājendra Chōḷa dēvarḡge yāṇḍu ippattamū-
2. ṇa madarū

3. ಮೃನ ಮಗಂ ಪ್ಪಾಯ ಮು
4. ದ್ವಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
5. ಕ್ಕಂ ಕಿಜುನೋದರಂ ಕೂಡಿ ತುಜುಕೊಂ
6. ದು ವೋಗೇ ಚಂಗಾಕ್ಕನಂ ಕಾದಿ ತುಜುವುಂ
7. ಪೆಣ್ಣರುಮಂ ಪೆಣ್ಣಿಕ್ಕ ಕಾದಿ ನತ್ತಂ
8. ಈ ಕಲ್ಲಂ ನಿಜುನಿದಂ ವುದ್ದಬೆಯು ಮಲ
9. ಯ್ಯನುಂ

Transliteration.

1. śrī Rājendra Chōla dēvargge indū 23 Dhātuvastu samtsarada
2. Āshāḍa māsaḍa amāvāseyandu Pañchiya Sīriya-
3. mmana magam Pañchiya Mu-
4. ddayyam Tilugara māri Changā-
5. lvaṁ kiṛusōdaram kūḍi taru kom-
6. ḍu pōge Changālvanaṁ kādi turuvum
7. peṇḍirumaṁ peragikki kādi sattam
8. ī kallam nīṛisidam Vuddabeyu Mala-
9. yyan um

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva the year being Dhātu, on the new moon day of Āshāḍha, Pañchiya Muddayya son of Pañchiya Sīriyamma—when Changālv together with his younger brother carried off the cows—fought Changālv in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected.

Note.

This is another vīragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Sīriyamma, who died in defence of cows and women. The vīragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No. 15.

KRISHNARAJANAGAR TALUK.

15

The Bāradūr grant of Śrīpurusha purchased from Mr. Sayyad Yusuf, at Sāligrama, Krishnarājanagar taluk.

5 plates : ring with elephant seal.

Old Kannada characters ; Sanskrit language.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿರುವ ಶ್ರೀ ಸಯ್ಯದ ಯೂಸುಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ. ಹಳಗನ್ನಡಕ್ಕೆ ; ಸಂಸ್ಕೃತಭಾಷೆ.

೫ ಹಲಗೆಗಳು, ಉಂಗುರ, ಅನೆಮೋಹರು ಸಹ.

1. ಒ ಸ್ವಸ್ತಿ ಚಿತಂ ಭಗವತಾ ಗತಘನಗಗನಾರ್ಥೇನ ಪದ್ಮನಾರ್ಥೇನ ಶ್ರೀಮಹ್ವಾನ್ತವೇಯ ಕುರಾಮಲವೈರ್ಯ
2. ಮಾವಧಾನವಧಾನ್ಯರನ್ಯ ಸ್ವಬಾಳ್ಗೈಕ ಪ್ರಹಾರಬಣ್ಣತ ಮಹಾತಿರಾಸ್ತಮ್ಬ ಲಬ್ಧಬಲಪರಾಕ್ರ
ಮಯತ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ಭೂಪಿತೃ ಕಾಣ್ವಾಯನಸ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಣವರ್ಮ ಭರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪಿತುರನ್ಯಾಗತ ಗುಣಯುಕ್ತಸ್ಯ
ವಿದ್ಯಾವಿನಯ ವಿಶಿತ ವೈ

5. ತ್ರಸ್ತೃ ನಮ್ಯಕ್ತೃಣಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ನದ್ವಾ ವಾಧಿಗಮ ಪ್ರಣತಮತಿ ಶಿವಶೇಷಸ್ಯ ವಿ

II-A—

6. ದ್ವ್ಯಕ್ತವಿಕಾಣ್ವನ ನಿಶ್ಚೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ವನವಶೇಷಸ್ಯ ನಿಶ್ಚಿತಾನ್ವಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ
7. ಶ್ರೀಮನ್ನಾಥವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೃತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ಧನ್ಯಯುದ್ಧಾವಾಪ್ತ ಚತುರ್ದಧಿ
8. ಸಲರಾನ್ವಾದಿತ ಯತಸ ಶ್ರೀಮದ್ಧರಿವಮ್ಮ ಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಷ ಗುರು ದೇವತಾ ಪೂಜನಪರಸ್ಯನಾ
9. ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ಯಮ್ಬಕ ಚರಣಾತಿ ಮೋರ್ಹರಜಪ್ಪವಿಶ್ರೀ ಕೃತೋತ್ತಮಾ
10. ಷ್ಯ ಸ್ಯ ಸ್ತುಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಷಯ ಕ್ಷೀತರಾಜ್ಯಸ್ಯ ಕಲಯುಗಮಲ ಪಶ್ಯಾವನನ್ನ ಧಮ್ಮ ವ್ಯೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

II-B—

11. ಮನ್ನಾಥವ ಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅಷ್ಟ (ವಿ) ಚೆನ್ನಾಶ್ವಮೇಧಾವಧ್ಯತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಯದಮ್ಬ ಕುಲಗಗನಗಧಸ್ತಿಮೂಲನ
12. ಶ್ರೀಮತ್ಯಷ್ಟವಮ್ಮ ಮಹಾದಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಪ್ರಾಪ್ತಾಧಿಗತರಾಜ್ಯಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿತಯ ಪರಿ
13. ಪೂರಿತಾನ್ವರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾರ್ಯಸ್ಯ ವಿದ್ವತ್ಪ್ರಥಮಗಣ್ಯಸ್ಯ 'ಅವಿನೀತನಾಮ ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ
14. ವಿಜೃಂಭ ಮಾಣಶಕ್ತಿತ್ರಯನಮ್ಮನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತಾಪೂರ್ವುಳಹಿ ಹೆಬ್ಬಗರಾಧ್ಯನೇತ ಸಮರ ಮುಖಮುಖಾ ಹೂ
15. ತಿ ಪ್ರಹತತೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪಶ್ಚಾದತನಗ್ಗೋಷೀಕಾಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ ದುದ್ಧಾರ್ನ್ಯವಿಮದ್ಧರ್

III-A—

16. ವಿಮೃದಿತ ವಿವಿಧವಿಶ್ವಮೃರಾದಿಪ ಮಾಲಮೂಲಾ ಮಕರಸ್ಥಪುಷ್ಪವಿಶ್ವಾರೀಕ್ರಿಯಮೂ ಚರಣಯುಗಲ ಸಳನಸ್ಯ ಮುಷ್ಕರ
17. ದ್ವಿತಿೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗನ್ತರ ಪ್ರಥಿತನಿನ್ದರಾಜ ದುಷಿತಜನನೀ ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ
18. ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ಧಶ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ¹ರಿಪುತಿಮಿರ ನಿರಾಕರಣೋ
19. ದಯಾಭಾಸ್ವರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಮೋದ್ರಿತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲತಾಭಿಪಾಕವ್ರಣ ಸಂರೂಢಭಾಸ್ವದ್ವಿ
20. ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಚಕ್ರಿತ್ರಯ ಸಮನ್ವಿತಃ ಸಮದಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ಪನ್ನಮೂ

III-B—

21. ರಾಧಿತತ್ರಿವರ್ಗೋ ನಿರವಧ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಥಿವದ್ಧಮಾನಪ್ರಧಾವಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣ ಮಹಾ ರಾಹೋ ಭೂವಿಕ್ರಮದ್ವಿತಿೀಯನಾಮ
22. ಧೇಯಃ ಅಪಿಚ | ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭೋರಸ್ಯವಾಚೋತ್ತಿತಾನ್ಯಗ್ಧಾ ರಾನ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪತತಚರಣಕ್ಷೋದ
23. ಸಮೃದ್ಧರ್ಥೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನ ರಪತಿಮಜಯದ್ಯೋವಿಳನ್ವಾಧಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಬ್ಯುಸ್ಥಮರತತ

* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇರೆ ಬರೆದಿದೆ.

¹ ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇರೆ ಬರೆದಿದೆ.

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕಳಗೆ ಬರೆದಿದೆ.

24. ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಜಃ || ತನ್ಮಾನುಷೋದ್ಯತಮತಿದ್ಯುತಿನೀತಿಕೀರ್ತಿರ್ಯೋಷಿತಾಮತಿ ಸೇವ್ಯೋ
ದಾನಮಾನವಿ ಸ್ತಂ
25. ದವಿಧೇಯೋ ಕೃತಬನ್ದುಭೃತ್ಯವಗ್ನೋ¹ ಮನ್ಯಾದಿವರ್ಯುರ್ಥೋಕ್ತಧರ್ಮೋರಭಿರಕ್ಷಿತ ಚಾತುರ್ವ್ರ
ಣ್ಣಾರ್ಥಮಪ್ರಪಾಪಾನಾಂಪಿತೇವಾನುಗ್ರಹಃ² ಪರ

IV A—

26. ಶ್ವತುರ್ಧಿಕ್ಷುಪ್ರತಾನ್ತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ಯಮಾಕ್ಯಾನ್ತಾನೇಕತತ್ಪ್ರಸಂಪಾ(ಪಹ್ಯ)³ತ ಕೋಶಪಂ
ಪೂರ್ಣಾತ್ಯ ಕೋಶೋದ್ಯಪಲ್ಲಕ್ಷ್ಮೀ ಕಚಗ್ರ
27. ಹಗ್ರಹಣಾನಕ್ತ ಭುಜದ್ವಯಃ ಶಶ್ವದನವನತಾಹಿತಸ್ಯನ್ಯಾನೇಕ ತಸ್ಯರಾನ್ತಕರಃ ಸ್ವತ್ಯವಿರೋಧೇನ
ವರ್ಪಶತಪೂರ್ಣಾಯು ಶ್ರೀ
28. ಮತ್ಪ್ರದಿವೀ ಕೊಬ್ಬಣ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ತಸ್ತಿನನ್ನ
ತನೇರ್ದ್ರ ಕಿರೀಟಕೋ
29. ಚರತ್ಯಾರ್ಕದೀಧಿತಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಯಾನ್ವಯಂವ್ಯತಪತಿನ್ಸವಕಾಮನಾಮೂ ಶಿವಪ್ರಿ
ಯೋರಿಗಣದಾರಣ ಗೀತಕೀರ್ತಿಃ |
30. ತಸ್ಯಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣಸಮ್ಪದ್ಯುಕ್ತೇನ ತದಹ್ಯಮೂರಾಹ್ಯತೇನಾನವರತ ಸಮರ
ಸಂಭುಷ್ಠನಿ

IV-B—

31. ರಾಕೃತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚರಕಾಲಪ್ರನವೈ ದೇವಭೋಗ
ಬ್ರಹ್ಮದೇಯ ಪ್ರ
32. ವರ್ತನಾತಿತಯೇಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಪ್ರದಿವೀ ಕೊಬ್ಬಣಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ
ಅತ್ಯನಪ್ರಥಮರಾಜ್ಯಾಧಿ
33. ಪೇಶೇಕೇ ಪಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ತೈತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮಣಃ ಪುತ್ರಾಯ
ದಾಣಶರ್ಮಣೇ ತೇಗಿಟ್ಟುವಿಷ
34. ಯೇ ದಾರದೂರ್ನ್ಯಾಮಗ್ರಾಮ ಸ್ವರ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವಸ್ತುತಃ ಅಸ್ಯದಾನನ್ಯ
ಸಾಕ್ಷಣಪ್ಪಣ್ಣವತಿ ಸಹ
35. ಸ್ರವಿಪಯ ಪ್ರಕೃತಯಃ ಯೋಸ್ಯಾಪಹರ್ತಾರೋಧಾತ್ಮೋದಾತ್ತಮಾದಾದ್ವಾನವಾಭಿಮೃ
ಹದ್ವಿಪಾತಕೈಸ್ಸಂಯುಕ್ತೋಭವತಿಯೋರ

V-A—

36. ಕ್ಷತಿ ಸಪುಣ್ಯಧಾಗ್ನವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಧವಂತಿ || ಬ್ರಹ್ಮಸ್ತನ್ತು ವಿಪಂಘೋರಂ ನವಿಪಂ
ವಿಪಮುಚ್ಯತೇ ವಿಪ
37. ಮೇಕಾಕಿನಂ ಹಂತಿಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪಾತ್ರಿಕಮ್⁴ ಧೂಮಿದಾನಾತ್ಪರನ್ದಾನನ್ಯಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ
ಹರಣಾತ್ಪಾಪಂ ನೆಧೂತಂನಭವಿ
38. ಪೃತಿ ಸ್ತನ್ಯಾತುಂ ನುಮಹಚ್ಚಕ್ಷಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ
ಚ್ಚೈಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ
39. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುಸ್ತರಾಂ ಪಪ್ತಿಂವರ್ಪ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ಕಿಮಿ ||
ಅನ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ ದೀಪ್ತಿಮಾನಿ
40. ದುತೂಂಬುರ್ವೃಣಂ ದಕ್ಷಿಣತಃ ಪರದಗೆಜುಪಲ್ಲಂ ಪಶ್ಚಿಮತಮ್ಯಮುನೆಗುಂಡಿಪಲ್ಲಂ ಉತ್ತರ
ತೋಗೊಟ್ಟಗೆಜುಪಲ್ಲಂ || ಚಿತ್ರಾಶ್ರಯೇನ ಲಿಖಿತಂ

I-B—

1. ॐ ಸ್ವಸ್ತಿ | ತಿತಂ ಭಗವತಾ ಗತಭಗವತಗನಾಮೇನ ಪದನಾಮೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ ಕುಲಾಮಲಯೋ
2. ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಜ್ಞಗೈಕಪಹಾರ ಖಂಡಿತ ಮಹಾಶಿಲಾಸ್ತಂಭಲಃಖಲಪರಾಕಮ ಯಶ

¹ ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुस्त्रागत गुणयुक्तस्य विद्याविनय विहित वृ
5. तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. इत्कविकाञ्चन निकोपल भूतस्य विशेषतोऽन्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. धीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाप्त चतु- रुदधि
8. सलिलास्वादित यशस श्रीमद्धरिवर्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्रयस्यक चरणाम्भोर्हंरजप- वित्रीकृतोत्तमा
10. कस्य स्वभुजबलपराक्कम ककय कक्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म वृषोद्धरण नित्य सन्नद्धस्य धी

II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभास्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्गपवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पुरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालसृणोर्कळरेपेर्निगराद्यनेक समरमुखामखा इ
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनाय पञ्चदशसर्गाटीकाकारस्य पुत्रस्य दुर्दान्त विमर्द

III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य मुक्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितृजननी- कस्य धीविक्रम
18. प्रथित नामधेयस्य चतुर्वक्ष विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. द्यभास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरुढ भास्वद्वि
20. जयलक्षणलक्ष्मीकृत विशालवक्षस्थलदशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्त्वस्समा

III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूविक्रमद्वितीयनाम

22. धेयः अपिच । नानाहेति प्रहारप्रविघटित मटोरस्कवाटोत्थितासृग्धारास्वाद प्रमत्तद्विप-
शतचरणक्षोद
23. सम्मर्दमामे सङ्ग्रामे पल्लवन्दंशरपतिमजयद्योविलन्दाभिधाने राजाश्रीवल्लभाख्यस्समरशत
24. जयावाप्त लक्ष्मीविलासः ॥ तस्यादुजोधृतिमतिद्युतिनीतिकीर्त्तियोषितामति सेव्यो दान
मानविस्त्र
25. भविष्येयी कृत शन्धुसुत्य (वर्गो) मन्वादिभिर्यथोक्तधर्मोभिरक्षित चातुर्वर्ण्याश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

26. धनुर्दिशु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पट्ट) त परिपूर्णात्म कोशोः
द्विपल्लक्ष्मी कचप्र
27. इ ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्यविरोधेन वर्षशत-
पूर्णायु श्रीन्
28. मत्पृथिवी कोङ्कणि वृद्धराज श्रीपुरुषोद्दितीय नामधेयः अपि च । नक्तन्दिनन्नतनरेन्द्र-
किरीटको
29. टि रत्नाकदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्भवकामनामा शिष्टाप्रयोरिगण
दारण गीतकीर्त्तिः ।
30. तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्गमालाङ्कितेनानवरत समरसंघट्ट नि

IV-B—

31. राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्कणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि
33. पे के वातापी वास्तव्याय वत्सगोत्राय तैत्रयचरणाय नागशर्मणः पुत्राय बाणशर्मणे
तेगदृष्ट्विष
34. ये वारदूर्जामग्रामस्सर्वपरिहारोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणषण्णवति सह
35. स विषयप्रकृतयः योस्यापहर्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्महद्भिः पातकैस्संयुक्तो
भवतियोर

V.A—

36. क्षति सपुण्यभागभवति अपिचात्रमनुगीताश्लोकाभवन्ति ॥ ब्रह्मस्वन्तुविषयेषोर नविषं विष-
मुच्यते विष
37. मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानश्रभूतश्रमविष्यति तस्यैव हरणा-
त्पापं नभूतं नभवि
38. प्यति स्वन्दार्तुं सुमहच्छक्यं दुःस्रमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयोनुपालनम्
स्वदत्तां
39. परदत्तां वा योहरेति वसुन्धरां पृष्टिर्वर्ष सहस्राणि विष्टायां जायते किमसि ॥ अस्यग्रामस्य
पूर्वं दिक्सीमानि
40. दूर्तबुर्णल्लं दक्षिणतः परदमेरेपल्लं पश्चिमतम्कमुन्ते गुण्डिपल्लं उत्तरतोगोहेगरेपल्लं ॥
चित्राश्रयेन लिखितं

Transliteration.

I-B—

1. svasti jitaṇi bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-
Jāhnavēya kulāmala-vyō-
2. māva-bhāsana-bhāskarasya sva-khālgaiḥ prahāra-khaṇḍita-mahā-śilā-
stambha-labdha-bala-parākrama yaśa-
3. sō dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūṣhaṇa-bhūṣhitasya
Kāṇvāyana sa-
4. gōtrasya śrīmat-Koṅgaṇivarmanma dharmma-mahādhirājasya pitur-anvāgata
guṇa-yuktasya vidyā-vinaya-vihita-vri-
5. ttasya samyak-prajā-pālana-mātrādhigata rājasya nānā sāstrārthta-sad-
bhāvādhigama prāṇita-mati viśēshasya vi-

II-A—

6. dvat kavi-kāñchana-nikashōpalabhūtasya viśēshatōpy-anavasēshasya nīti-
śāstrasya vaktrī-prayōktrī-kuśa*asya
7. śrīman-Mādhava mahārājasya putrasya pitṛi paitāmaha-guṇa-yuktasya
anēka-chāturdanta yuddhāvāpta chatur-udadhi-
8. salilāsādhita-yaśasa śrīmad-Harivarmanma mahādhirājasya putrasya dvija-
guru-dēvatā-pūjana parasya Nā-
9. rāyaṇa-charaṇānūdhātasya śrīmad-Vishṇugōpa-mahādhirājasya putrasya
Tryambaka-charaṇāmbhōrha-rajapavittrīkrittōtamā-
10. ṅgasya sva-bhujā-bala-parākrama-kraja-kṛita-rājasya Kaliyuga-mala-
pankāvasanna dharmma vṛishōdharāṇa-nitya-sannaddhasya śrī-

II-B—

11. man Mādhava-mahādhirājasya putrasya avichchhinnāśvamēdhāvabhritā-
bhishikta śrīmat-Kadamba kula-gagana-gabhastimālina
12. śrīmat-Kṛishṇavarmanma-mahādhirājasya priya bhāginēyasya janani-
dēvatāṅka evādhigata-rājasya vidyā-vinayātisayapari-
13. pūritantarātmanō niravagraha-pradhāna śauryasya vidvatsu prathama-
gaṇyasya ¹Avinīta-nāmadhēyasya putrasya
14. vijrīmbhamāṇa-śakti-traya-sampannasya Audariy-Ālattūr-Porulaṇe Pelnā-
garādyanēka samara-mukha-makhāhū-
15. ti-prahata sūra-puruṣa-paśūpahārasya Kirātārjunīyē pañcha-daśa-sargga-ṭi-
kākarasya putrasya durddānta-vīmardda-

III-A—

16. vimpidita-vividha-viśvambharādhīpa mauli-mālā-makaranda-puñja-piñjari-
kriya-māṇa charaṇa-yugala-nalinasya Mushkara
17. dvitīya-nāmadhēyasya putrasya uditōdita sakala digantara prathita Sindhu-
rāja duhitṛi jananikasya Śrīvikrama-
18. prathita-nāmadhēyasya chaturddāsa vidyāsthānādhigata vimalatara-mati
viśēshasya ²ripu-timira-nirākaraṇō-
19. daya bhāskarasya putrah anēka-samara-sampā[di]ta-vijrīmbhita-dvirada-
radana-kulīśābhīghāta-vraṇa-samprūḍha bhāsvad-vi-
20. jaya lakṣhaṇa-lakṣhīkṛita-viśāla-vakshasthalas-śaktitraya-samanvitaḥ sama-
dhigata sakala-sāstrārthta-tatvas-sam-ā-

* This letter is written above the line.

¹ This letter is written above the line.

² This letter is written below the line

III-B—

21. rādhita-trivarggō niravadya-charitaḥ pratidinam-abhivarddhamāna-prabhā-
vah śrīmat Koṅgaṇi mahārājō Bhūvikrama-dvītiya-nāma-
22. dhēyaḥ apicha¹ nānā-hētiprahāra-pravighaṭita bhaṭōras-kavāṭōtthitā sṛig-
dhārāsvāda pramatta-dvīpa-sāta charaṇa kshōḍa
23. sammarḍḍa-bhīmē samgrāmē Pallavēndran-narapaṭim-ajayad-yō Viḷandā-
bhīdhānē rājā Śrīvallabhākhyas-samara-sāta
24. jayāvāpta Lakshmīvilāsaḥ² tasyānujō dhṛiti-mati-dyuti nīti-kīrtti yōshītāp
ati-sēvyō dāna-māna viśhraṇ-
25. bha-vidbhēyī kṛita bandhu-bhṛitya (varggō)¹ Manvādibhir-yathōkta dhar-
mērabhirakshita chātur varṇāśramah prajānāp pitēvānugrahe² para-

IV-A.—

26. ś-chatur-dikshu-prasānta vighrahaḥ sva-vikramākrāntānēka śatru-saṃghā-
(pahṛi)¹ ta kōśa paripūrṇātma kōśōḥ dvishal-Lakshmi kachagra-
27. ha-grahaṇāsakta-bhujadvayaḥ śasvad-ānavanatāhita sainyānēka taskarānta-
karaḥ sinṛity-avirōdhēna varsha-sāta pūrṇāyur śrī
28. mat Prithivī Koṅgaṇi vṛiddharāja Śrīpurusha-dvītiya nāmādhēyaḥ apicha¹
naktan dinan-nata-narēndra-kīṛita-kō
29. ṭi ratnārkkā didhiti virājita-pāda-padmah Lakshmyā-svayṃvṛita-patirn
Navakāma-nāmā śisṭapriyōrigaṇa dāraṇagīta-kīrttiḥ¹
30. tasya pautrēṇa sva pitāmaha-sakala-guṇa-sampad-yuktēna tadāṅkamālān-
kitēnānavarata samara-saṃghaṭṭa ni-

IV-B.—

31. rākṛitāsēsha-pratipakshēṇa dēva-dviya-guru-pūjā-tatparēṇa chira-kāla-pra-
nasṭa-dēvabhōga Bhrahmadēya pra-
32. vartanātīśaya³ buddhinā śrīmat Prithivī Koṅgaṇi mahārājēna Śrīpurusha
nāmādhēyēna ātmanah prathama rājyābhi-
33. shē³kē Vātāpī vāstavyāya Vatsa-gōtrāya Taitrya-charaṇāya Nāgaśarmma-
ṇah putrāya Bānaśarmmanē Tēgattūr-visha-
34. yē Bāradūrnāma grāmas sarva paribārōpēta udakapūrvvan-dattaḥ-asya
dānasya sākshinash-shaṇṇavati saha-
35. sra vishaya prakṛitayaḥ yōsyāpabarttā lōbhāt krōdhat pramādād-vā-sa-
pāñchabhir mmahadbhiḥ pātakais-samyuktō bhavati yō ra-

V-A.—

36. kshati sa puṇya bhāg-bhavati api chātra Manu-gītā ślōkā bhavanti¹
Brahmasvantu vishaṇ ghōram na vishaṇ vishamuchyatē visha-
37. mēkākīnam hanti Brahmasvap putra pautrikam bhūmi dānāt paraṇdā-
nan na bhūtan na bhaviṣhyati tasyaiva haraṇāt pāpatṇ na bhūtam nabhavi-
38. shyati svandātum sumahachchakyam duḥkam anyatra pālanam dānaṇ
vāpālanam vēti dānāch-chhrēyōnu pālanam sva dattam
39. para-dattam vā yō harēti vasundharām shashīṭhim varsha sahasrāṇi vish-
ṭāyām jāyatē krimi¹ asya grāmasya pūrvva dīksīmāni
40. Dutūmburppallam dakshinataḥ Paraḍagere pallam Paśchimataḥ Kamunte-
gumḍi Pallam uttarato Gotṭere Pallam¹ Chitrāśrayēna likhitam

Translation.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the
cloudless sky. A sun illumining the clear firmament of the Jāhnavī (or Gaṅga)-kula,

¹ These letters are written above the line.

² This letter is written below the line.

³ This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kāp̄vāyana-sagōtra, was śrīmat Kōṅguivarman-mahādhirāja.

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhirāja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivarman-mahādhirāja.

His son, devoted to the worship of Brahmans, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Viśṇugōpa mahādhirāja.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhirāja.

His son, the beloved sister's son of śrīmat Kṛṣṇavarman-mahādhirāja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta.

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Porulaṇṇa, Peṇnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvinīta).

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named.

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Kōṅgani-mahārāja Bhūvikrama, the second so named; who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Viḷanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smritis lived for a complete hundred years was the illustrious Prithuvī-Koṅgaṇi-Vṛiddharāja Śrīpuruṣa, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakṣmī, was named Nava-Kāma, beloved by the good (*śiṣṭa priyaḥ*) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahman and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvī-Koṅgaṇi Mahārāja named Śrīpuruṣa, was granted, during the first year of his consecration, the village named Bāradūr in the Tēgattūr Vishaya free of all imposts, with pouring of water, to Bāpaśarmma, son of Nāgaśarmma of Vatsa gōtra and Taitrya charapa-dweller at Vātāpi.

Witnesses to this gift.—The existing officials of the Ninety-six thousand.

Whoso resumes this either by preediness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahman is a terrible poison (if seized). It is said that poison is (really) no poison; poison kills only one person, while the property of Brahman kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be; the sin of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Dutāmburppallam, to the south Parada-gerepallam, to the west Kamuntegundi pallam, and to the north Gottegerepallam.

Written by Chitrāśraya.

Note.

This copper plate record was found by Mr. Sayyad Yusuff, a native of Sāligrāma, Krishnarājanagar taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr. Śāntarāja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archæological museum.

This record contains five plates. Each plate measures 8½"×2½". The thickness of each plate is about ¼". These five plates are strung to a ring 3" in diameter. The thickness of the ring is ½". The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archæological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.

The letters are clear. Those like *ma*, *la*, *ṅga*, *ja*, *ba*, *śa*, *chha*, *a*, etc., are all in the old form. The loop of *ra* has joined the serif. The sign of long *ū* is given below. The sign of long *ī* is bent above and rounded inside. The sign of *e* is on the left. In all respects, the writing resembles the 8th century Gaṅga characters. *Jihvāmūltya* is written by joining 'pa' to 'ra.' In Plate II B, line 11 *avyuchchhinā* is written instead of *avichchhinā*.

LANGUAGE.—Like many Gaṅga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village granted, and the boundaries are in the Kannaḍa language.

GEOGRAPHY.—It is not known where the village Bāradūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpattu. If this is the same as Tēgaṭṭūr, the province Tēgaṭṭapura Vishaya may have been somewhere around this village. The village Gottegere mentioned while giving the boundaries of Bāradūr is also near Tegalpattu. Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Gaṅga genealogy given in the present record is the same as in all other famous Gaṅga records. The illustrious Konguṇi-mādhava, Harivarman, Vishnugōpa, Mādhava, Avinita, Durvinita, Mushkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikōṅguṇi Śivamāra I and his grandson Śrīpurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gaṅgas of Talkād giving in each case the achievements. But regarding Śivamāra I some new information is given. From both the copper and lithic records so far found we know that Śivamāra I had the names Prithvikonguṇi Śivamāra, Śishta-priya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smritis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śrīpurusha I.

This inscription records the grant of the village Bāradūr in Tēgaṭṭūr Vishayar to Bāṇasarma, son of Nāgasarma of Vatsagōtra who was residing at Bādāmi. No epithet is given in the record about Bāṇasarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gaṅgas were on friendly terms. The village might have been granted to Bāṇasarma probably a dependent of the Chālukyas.

About Śrīpurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of

the present record also must be 725 A.D. (E.C. VI Mg 36: record of his 25th year. E.C. IV Ng. 85 of 776 is the record of his 50th year).

The officials of the Gaṅgavāḍi 96,000 are stated to have been the witnesses. This is usually given in the Gaṅga copper plate records. The usual benediction and imprecation appear next.

The writer of this record is Chitrāśraya. It is not known whether it is the name of a person or a title.

HUNSUR TALUK.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnāpurī.

ಪುನಃನೂರು ಶಾಸ್ತ್ರವು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಮುಖ್ಯ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ದಿಂಬದ ಶಿಲೆಯದೊಳಗೆ.

1. ೦ . . . ಕೊಂಡ . . . ಯದ . . . ಯ ಕುಳದ
2. ಪುನಃನೂರು ಭಟ್ಟಾರಕ ದೇವರು

Note.

This record on the pedestal of the headless soapstone image probably of Mahāvīra is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhaṭṭāraka dēva (the early portion of the name lost) belonging probably to Koṇḍakundanvaya and pustaka gachchha, consecrated the image. The characters appear to belong to about the 12th or the 13th century A. D.

17

On a pillar in the navaranga of the Īśvara temple at Dharmāpura, Bilikere hobli.

ಬಿಲಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ.

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಢ
2. ಬಣಲು ಬೂವಣ ಒದ್ದಿದರು
3. ಸಿವಪನ ವೊಪ್ಪ.

Note.

The navaranga of the Īśvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvaṇa on the 5th of the dark half of Āśhāḍha in the year Krōdhi. The Śaka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 15th century A. D. Sivappa is said to have been the witness for this presentation.

PERIYAPATNA TALUK.

18

On the pedestal of the image of Dakṣiṇāmūrti in the navaranga of the Mallikārjunaśvāmī temple on the hill at Beṭṭadpur Bettadapur, Hobli.

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಸವರಂಗದಲ್ಲೆ ಇಟ್ಟಿರುವ ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ವಿವರವೇನಿದೆ.

1. ಬಹುದಾನ್ಯ
2. ಸಂವತ್ಸರದ
3. ಮಾಘ ಸು ೧
4. ಛ

Note.

This small inscription on the pedestal of the Dakṣiṇāmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śaka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A. D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple.

ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ವಂದಿಕಂಬದ ಬುಡದಲ್ಲೆ ಇರುವ ಹಾನುಬಂಡೆಯ ಮೇಲೆ.

1. ಶ್ವನಿಲ ಚೆನ್ನವೀರಗಲು
2. ದರ ವೂಗ ಗಂಗಾಧ
3. ರೈಯನ ಶೇವೆ

Note.

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaṇya, son of Śvasili Chennavīra gaṇḍa. No date is given. The characters appear to belong to about the 18th century A. D.

NANJANGUD TALUK.

20

First copper plate record in the possession of the Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk.

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜವಗೂಡು ತಾಲ್ಲೂಕು ಕನಡೆಯಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಶಬ್ದಗಣನ : ಒಂದು ಪುಟ.

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ) —

1. ಂನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಪ್ಪಾದಂಡಃ ಸಪಾತುವಃ | ಹೇನಾದ್ರಿಕಲಶಾಯತ್ರ
3. ರಾತ್ರೀಭಕ್ತತ್ರಿಯಂದಧಃ || ಕರ್ಯಾಣಾಯಾಸ್ತುತದ್ವಾಮ ಪ್ರತ್ಯುಹ ಏಮಿರಾಪಹಂ | ಸಗಡೋಪ್ಯಗ

4. ಜೋಡ್ವತಂ ಹರಿಣಾವಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇಮೈಃ ಮಧ್ಯಮಾನಾನ್ಯಹಾಂಬುಧೇಃ |
ನವನೀತ
5. ಮಿವೋದ್ವತಮಪನೀಯ ತವೋಮಹಃ || ತಸ್ಯಾಸೀತ್ತನಯಸ್ತ ಪೋದಿರತುರೈರಸ್ತರ್ವನಾಮಾ
ಬುಧಃ |
6. ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬರೈರಾಯುದ್ವಿಷಾಂನಿಘ್ನತೈಃ ತಸ್ಯಾಯೋರ್ನಹುಷೋನಿತಸ್ಯ
ತನುಜೋ ಯು
7. ದ್ವೇಯಯಾತಿಃಕ್ರಿತಾ | ಬಾಹತಸ್ತಸ್ಯತು ತುರ್ವನುರ್ವನುನಿಧಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||
ತದ್ವಂಶೇದೇವಕೀರ್ತಾನಿರ್ಜಟ್ಟೇ
8. ಅರುಮರಾಭಿಪಃ | ಯಶಸ್ವೀನ್ಯವನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ಯಯೇ ತತೋಭೂದ್ವುಕ್ತಮಾ
ಪಾನಿರೀತ್ಸರಕ್ತಿ
9. ಅಪಾಲಕಃ | ಧೈರ್ಯದಾರ್ಯಗುಣೋದಾರೋ ಮೂರ್ಛಿತಂ ಮಹೀಭುಜಾಂ || ಸರ
ಸಾದುದಭೂತಸ್ಯಾನ್ವರನಿಂ
10. ಹ ಕ್ಷೀರೀತ್ಸರಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿವ || ತತೋಽಪ್ಯವಾರ್ಯ
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣ ರಾಜಮಹೀ
11. ಪತಿಃ | ದಿಘರ್ಷಮಣಿಕೇಯೂರಮಿವನರ್ವಾಂಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯಸ್ಯನಮಂತಯಾಪ್ರಸ್ಯತಯಾ
ವಿತ್ತಂ ರುಚ್ಯೈಕೈಂ ಭಜೇದಿತ್ಯಾಶಂಕೈ ಪುರಾಪುರಾರಿಧವತ್ಪಾರೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |
12. ಪದ್ಮಾಕ್ಷೋಪಿಚಿತುರ್ಧ್ವ
ಜೋಜನಿಚಿತುರ್ವಕ್ಶೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಧಮಯಾದ್ರಮಾಚಕಮಲಂ
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತೌದಾ
14. ಯಸ್ಯದ್ವಿಧಿನ್ಯ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸೋಭೂಪಾರಾಣ್ ಕೃಷ್ಣ ರಾಜಃ
ಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯದುರ್ವಾ
15. ರಗರ್ವಾಣ್ | ಆಗಂಗಾತೀರಲಂಕಾ ಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರಥಿ
ಸಾರ್ಥಶ್ರಿ
16. ಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಬಧಾಸೇ || ರಾಜಾದಿರಾಜದಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |
ವೀರಪ್ರತಾಪಃ
17. ಶ್ರೀಕೃಷ್ಣ ದೇವರಾಜಮಹೀಪತಿಃ | ನೇತ್ರೇಂದುದೇವದೂಸಂಖ್ಯಾಗಣತೇ ಶಕಜನ್ಮನಾ |
ಸಾಧಾರಣಾಬ್ದೇ ಮೈಶಾ
18. ಐಶಾಂ ಕೃಷ್ಣವೇಣೇಸರಿತ್ತಚೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಜಪರಿವ್ರಾಡ್ವೈ ನಿರಂತರಂ |
ಪದವಾಕ್ಯಪ್ರಮಾಣಾ
19. ದ್ವಿ ಪಾರೀಣೀಭ್ಯೋ ನಿರಂಕುತಂ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಯಾಪಕೇಭ್ಯಸ್ತದಾಗಮೈಃ |
ಸರಸ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ
20. ಶ್ರೀಮದ್ವಾಗ್ಗೀತಯೋಗಿನಾಂ | ಪಾಣಿಪಂಕಜಸಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |
ನಿಜಾಂತೇವಾನಿವರ್ಯೇ
21. ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ
ಧಾರ್ಯಾಭಿನ್ನಹಿತೋಮುದಾ | ವೇದ
22. ವೇದಾಂಗಪಾರೀಣೈಸ್ತಂಖ್ಯಾವದ್ಭಿಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿಭಿರ್ವೇಶತತ್ಪಚ್ಛೈ
ವಿಜಾರ್ಯಾಜಗತೀಪ
23. ತಿಃ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿಸಿತ್ತಾಮಹಾಹವೇ | ಆಕ್ರಮೋದಯಶ್ಯಲಾಬ್ಯ ದುರ್ಗಂ ಗ
24. ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಚ್ ಶ್ರೀಸ್ಯಸಿಂಹಾಬ್ಜ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣ ರಾಜಮಹೀಪಾ
25. ಮೋದಾನಾಶ್ಚಿತ ನುರದ್ರುಮಃ || ತತ್ತಾದ್ವೈಜಯಂಪ್ರಾಪ್ಯತತ್ತಾದ್ವೈಷ್ಣವಸಂಯುತಃ || ಮಲೇನಿತ್ಯಾ
26. ಂನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ದೇವಸ್ಯಾಬಂಡದೀಪಾರ್ಥಂ ಭೂಯಸೇಶ್ವರೇಯಸೇಚ
27. ಸಃ || ಅಸ್ಮತ್ಪ್ರಾಚೀನ ಧೂಪಾನಾಂ ಅನೇಕಸುಕೃತಾಪ್ರಯೇ | ಪುತ್ರಪೂತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

28. ರಾಜ್ಯವೃದ್ಧಯೇ || ಶ್ರೀಮದ್ವೀರಮರದೀಯತ್ರಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಸಂಗಮ
ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ
29. ಸಂನಿಬೇ | ಗ್ರಾಮಂ ಬೇರೋದೇಶೇ ಚಕ್ರಕೂಲೇತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಕೊಂನಿಬ್ಬಗೆ
ಬೊಮ್ಮನಹಾಳೂ ಯ
30. ಸ್ಯದಕ್ಷಿಣೇ | ಐನಾವುರಂ ಪ್ರತಿಚ್ಯಾಂ ಚ ಹಿರೇಕೂಲೈಶ್ಚ ಘೋತ್ತರೇ | ದೇಶೇ
ಕೊಳ್ಳೂರು ಮೊದರಕ್ಕಲ್ಲೂದ್ರಾಪ
31. ರಿತಃಕ್ರಮಾತ್ || ಚತುಸ್ವೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಬಾರೀಭೂಮಿಸಂಯುತಂ | ಪಾಪೀಕೂಪತಟಾಕಾದ್ಯೈ
32. ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಪಾಣನಿದ್ಧ ಸಾಧ್ಯಜರಾನ್ವಿತಂ |
ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ
33. ಬಹುಭೋಗಂ ಸಭೂರುಹಂ || ಶಿಷ್ಯಪ್ರತಿಷ್ಠಾಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ |
ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ
34. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ |
ಕೃಷ್ಣರಾಯಮಹೀ
35. ಪಾರೋ ಮಾನನೀಯೋಮನಸ್ತನಾಂ | ಮಂತ್ರಿಭರ್ತೃತತ್ತ್ವಜ್ಞೈರ್ವಿಚಾರ್ಯಜಗೀಶತಃ ||
ಮುಕ್ತಿಕ್ಕುರೋಹಿತಾ
36. ಚಾರ್ಯಸದ್ಭವಾಮಾಜಕೈರ್ಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾರೇ ಮಹಾಮನಾಃ ||
ಸಹರಣ್ಯೋ
37. ದತಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾನಾತ್ತಾಮೃತಾನನಂ |
ಕುಶರೋಮಂಗಲಾ
38. ಚಾರ್ಯೋವೈಲಬದ್ವೀರಣಾತ್ಮಜಃ || ಶ್ಲೋಕಾಃಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಥ್ಯಪರಿಸಂಖ್ಯಯಾ |
ಲಿಖಿತಾಸ್ತಾಮೃತ
39. ಕ್ರೇಸ್ಕೀತ್ರಯಸ್ತಿಸಂಶ್ಚಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೀಯೋನುಪಾಲನಂ |
ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
40. ಶಿವಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಪಸುಂಧರಾಂ |
ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿವಿಂ
41. ಪ್ಯಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಏಕೈವಭಗಿನೀರೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ |
ಸಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ
42. ದತ್ತಾವನುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾವಹಾರೇಣ
ಸ್ವದತ್ತಂನಿಷ್ಕಲಂ
43. ಭವೇತ್ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇಕುರ್ನ್ಯವಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀಯೋಭವದ್ವಿಃ |
ಸರ್ವಾನೇತಾಃ
44. ದಾವಿನಃ ಪಾರ್ಥಿವದ್ರಾಫೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ||
(ಹಿಂದಾಗ) — (ವರಾಹದರೂಪಿಣಿ)
ಕನ್ನಡಪರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ||

1. ० । नमस्तुक्त शिरश्चमि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य वृष्टादंडः स पातुवः । हेमाद्रिकलशायत्र
3. धात्रीछत्रशिर्यंदधौ । कल्याणायास्तु तज्ज्ञाम प्रत्यूह तिमिरापहं । सगजोप्यग
4. जोङ्गलं हरिणापिच पूज्यते ॥ अस्तिक्षीरमथादेवैः मध्यमानान्महामुघेः । तवनीत
5. मिबोचूतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वयनामाबुधः ।

6. पुण्यैरस्य पुरुरवाभुजबलैरायुर्दिशं निप्रतैः तस्यायोर्नहुषोषितस्यतनुजो यु-
7. ज्ञेययातिःक्षिता । स्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रीदेवयानीपतेः ॥ तदंशेदेवकीजानिर्जङ्गे
8. तिरुमलाभिषः । यशस्वी नृपनायेषु यदोःकृष्ण इवान्वये ततोभूदुक्कमाजानिरीश्वरक्षि
9. तिपालकः । धैर्यैर्दार्यगुणोदारो मौल्लिग्लं महीभुजां ॥ सरसादुदभूतस्माच्चरसि
10. दक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिषु ॥ ततोप्यवार्यवीर्य श्री कृष्णराजमही
11. पतिः । विभर्तिमणिकेयूरमिवसर्वो महीभुजे ॥ कीर्त्यो यस्य समंतया प्रसृतया
12. विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्कालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13. जोजनचतुर्वक्रोभवत्पद्मभूः । कालीखड्गमयाद्रमाच कमले वीणां च वाणीकरे
स्तुत्यौदा
14. यस्सुधीभिस्स विजयनगरे रत्नसिंहासनस्यो भूपालान् कृष्णराजः क्षितिपतिरधरी
कृत्यदुर्वा
15. रगवान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्चि
16. यमिहबहुलीकृत्यकीर्त्यायभासे ॥ राजाधिराजविल्दः श्रीराजपरमेश्वरः । वीरप्रतापः
17. श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूसंख्यागणितेशकजन्मना । साधारणाब्दे वैशा
18. स्यां कृष्णवेणीसरिस्टटे । श्रीमत्परमहंसाल्यपरिवाद्भ्यो निरंतरं । पदवाक्यप्रमाणा
19. विधपारीणेभ्यो निरंकुशं ॥ श्रीमद्वृष्णवसिज्जातस्थापकेभ्यस्तदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20. श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसेजात रामचन्द्रतपस्विनां । निजान्तेवासिबर्षे
21. भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22. वेदाङ्गपारीणैस्संख्यावाङ्मैः पुरोहितैः ॥ मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीप
23. तिः ॥ प्रतापरुद्रमत्तेभर्पतिं जित्वा महाहवे । आक्रम्योदयशैलाल्यदुर्गं ग
24. जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25. लो दानाजितसुरदुमः ॥ तत्तादृग्विजयं प्राप्य तत्तादृग्वर्षसंयुतः ॥ मठे नित्या
26. न्नदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27. नः ॥ अस्मत्प्राचीनभूपानां अनेकसुकृताभये । पुत्रपौत्रपौत्रादि राजानां
28. राज्यवृद्धये ॥ श्रीमद्भूमिरथी यश्च कृष्णवेणीं सरिद्धरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29. संनिभे । ग्रामं वेल्डोणेदेशे चिककुल्लीति विधुतं । प्राच्यां हौनिदगे वांम्मनहालू य
30. स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूलिल्लथोत्तरे । देशे कोल्लूक मोदरकल्लुद्वाप
31. रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विचारीभूमिसंयुतं । चापीकृपतटाकाद्यै
32. र्गृहारामैश्च संयुतं ॥ निधनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33. बहुभोगं समूहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34. योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतीन्द्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णरायमही
35. पालो माननीयो मनस्विनां । मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीपतिः ॥ क्त्विकपुरोहिता
36. चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37. दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38. चार्यो व्यलिखद्दीरणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्क्षयया । लिखिता-
स्ताम्रप
39. वेस्सिन् त्रयस्त्रिंशत्सहामुना ॥ दानपालनयोर्मध्ये दानाङ्ग्रेयोनुपालनं । दानात्स्वर्गमवाप्नो
40. ति पालनादच्युतंपदं ॥ स्वदत्तां परदत्तां वा यो हरेत् वसुन्धरां । पष्ठिर्बर्षसहस्राणि वि
41. द्यायां जायते किमिः ॥ एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करप्राह्या विप्र

42. इत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं पादत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं
 43. भवेत् ॥ सामान्योयं धर्मेसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्
 44. भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥

I-B—

॥ श्रीविरुपाक्ष ॥ ०

Transliteration.

Front—

1. ० । namas-tunga-sirnâ-chumbi chandra-châmarâ-châravê । trai-lôkyâ nagarâ-
rambha mûla stampbhâ-
2. ya Saubhavadê ॥ Harêr-lilâ-varâhasya damahtrâ damdah sa pâtuvaḥ । Hêmâdri
kalaṣâ yatra
3. dhâtîrî chhatra-sriyam dadhau ॥ kalyânâstas tu tad dhâma pratyûha
timirâpaham sagajôpy-Aga-
4. jôdbhûtam Hariṇâpicha pûjyate ॥ asti kshira-mayâd dēvaiḥ madhyamânân-
mahâmbudhêḥ । navaṇita-
5. m ivôdbhûtam apantiya tamômahah ॥ tasyâsit tanayas tapôbhiratuaair-
anvarthanâmâ Budhah ।
6. puṇyair-asya Purâtravâ bhujabalaair-Âyur-dvishâm nighnataih । tasy-Âyur
Nahushôpi tasya tanujô yu
7. ddhê Yayâtih kshitaḥ । khyâtas-tasya tu Turvasur vasumbhah Sri
Dēvayânipatêḥ ॥ tad-vamsê Dēvaki-jânir jajñê
8. Tirumalâbhipah । yasasvi nripanâthêshu Yadôḥ Krishṇa ivânvayê ।
tatôbhûd Bukkamâjânir Îśvarakshi-
9. tipâlakah । dhairyandârya-guṇôdârô mauḷi ratnam mahîbhujâm ॥ sarasâd
udabhût tasmân Narasiṃ-
10. ha kshittsvaraḥ । Dēvaki-nandanât Kâmo Dēvaki-nandanâd iva ।
tatôpy-avârya-vîrya sri Krishṇa râja mahi-
11. patih । bibharti manikêyûram-iva sarvâm mahîbhujê । kîrtyâ yasya
samarptayâprasritayâ
12. viśvam ruchaikyam bhajêd ityâsamkyâ purâ purârîr abhavat Phâlêkshanaḥ
prâyaśah । Padmâkshôpi chaturbhu-
13. jôjani Chaturvaktrô bhavat Padmabhûḥ Kâlî khadgam ayâd Ramâcha
kamalam vipâmcha Vâṇî-karê ॥ stutyaudâ-
14. rya-sudhîbhis-sa-Vijayanagarê ratna simhâsanasthō bhûpâlân Krishṇa
Râjah kshîtîpatiradharî kritya durvâ
15. ragarvân । Gangâtîra Lamkā prathama charamakâdâcha Hêmâchalâmtâd
â Sêtararthi sârtha sri-
16. yamiha bahulîkritya kîrtyâ babhâse ॥ râjâdhirâja birudah sri râja
paramêśvaraḥ vîrapratâpah
17. sri Krishṇadēvarâja mahîpatih । nêtrêndu Vêda-bhû-samkhyâ ganitê
Śaka-janmanâ । sâdhâraṇâdbê Vaisâ-
18. khyâm Krishṇavêṇi sarittatê ॥ Śrîmat paramahamsâkhyâ parivrâdbhyô
niramtaram । padavâkyâ pramâṇâ-
19. balhi pârtpêbhyô niraṇikusaḥ ॥ śrîmad Vaishṇava siddhânta athâpakêbhyas-
sadâgamaih । sarvataṃtra svataṃtrêbhyah

20. śrīmad Vāgīśayōginām ! pāṇipamkaja samjāta Rāmachanddra tapasvinām !
nijaṃtēvāsi varyē-
21. bhyō varadēbhyō varārthinām Vibudhēndra yatīndrēbhyō bhāryābhis
sahitō mudā Vēda-
22. vēdāṃga pāṇais-samkhyāvadbbih purōhitaiḥ ! mamtribbhiḥ dēsatatvajñaiḥ
vichārya jagati pa-
23. tiḥ ! Pratāparudramattēbhapatim jitvāmahāhavē ! ākramyōdaya-sailākhyā
durgam Ga-
24. japatipriyam ! kshatriyēt sri Nṛsimhākhyamahipati tanūbhavaḥ ! Kṛishṇa
Rājamahipā-
25. lō dānā-jīta suradrumaḥ ! tat tādṛig vijayam prāpya tat tādṛigh gharsha
samyutam ! mathē nityā-
26. ṇṇa-dānārtham ! Rāmachandrārchanāyacha dēvasy-ākhaṇḍa dipārtham
bhūyasē śrēyasē-
27. naḥ ! asmat prāchina bhūpānam anēka sukritāptayē ! putra-pautra pra-
pautrādi rājānam
28. rājya-vidbhayē ! śrīmad Bhīmarathi yatra Kṛishṇavēṇim saridvarām !
prāpa tat-saṃgamaksētrē Prayāgakshētra
29. samnibhē ! grāmam Belāḍṇēdēsē Chikkakūḷḷiti viśritam ! prāchyām
Hōmniṭṭige Bommanahālū ya-
30. sya dakshinē ! Khānāpuram pratichyām cha Hirekūḷḷis-tathōttare ! dēsē
Koḷḷūrū Modarakallū dvāpa-
31. ritah kramāt ! chatus sīmā samāyuktam dvikhārī bhūmi samyutam ! vāpi-
kūpa-tatākādyai
32. r-grihārāmaishcha samyutam ! nidhi-nikshēpa-pāshāṇa-siddha-sādhyā
jalānvitam ākshināgāmi samyuktam
33. bahubhōgam sabhūruham ! śishya-praśishya sambhōga yōgyam vinimayō-
chitam ! dānārtha dharma vikriti
34. yōgya bhāgya samanvitam ! Vibudhēndra yatīndrēbhyō yāsasvibhyō
yāsasvinām ! Kṛishṇa-Rāya mahi-
35. pālō mānanīyō manasvanām ! mamtribhir dēsatatvajñair vichārya
jagatīpatih ! ritvik-purōhitā-
36. chārya sabhya sāmājikair yutam ! śrī Dig-vijaya-Rāmasya pūjākālē
mahāmanāḥ ! sahiranyō-
37. dakam dhārā-pūrvakam dattavān-mudā ! śrī Kṛishṇa-rāja-bhūpālā śāsanāt
tāmra śāsanam ! kuśalō Mamgaṇā-
38. chāryō vyalikhad Vīraṇātmaajah ! slōkāḥ patrādimaślōkamārabhya !
parisamkhyayā ! likhitās tāmrapa-
39. trēsmin trayastrimśat sabāmunā ! dānapālanayōr madhyē dānāchhrēyōnu-
pālanam ! dānāt svargam avāpnō-
40. ti pālanādachchutampadam ! svadattām paradattām vā yōharēta
vasumdharam ! sbashṭhi-varsha sahasāṇi vim-
41. sbṭhāyām jāyatē krimih ! ēkaiva bhaginī lōkē aarvēshām ēva bhūbhujām !
na-bhōjyā na-kara grāhya vipra-
42. dattā vasumdharā ! svadattā dvigunam puṇyam paradattānupālanam
paradattāpa hārēṇa svadattam nishphalam
43. bhavēt ! sāmānyōyam dharmasētur nṛipānam Kalē-Kalē pālanīyō
bhavadbbih ! sarvānētām
44. Bhāvinah pāthimardra bhūyo bhūyō yāchatē Rāmachandrah !

Back side—

O śrī Virūpaksha 110 (in Kannada character)

Note.

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendrasvamy matt at Nanjangud have been noticed by Mr. R. Narasimbachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimbachar's note on them.

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Śambhu, the Boar incarnation of Viṣṇu and Gaṇapati in three separate verses, the record proceeds to give the Puranic genealogy from the Moon to Turvasu. Then the pedigree of Kṛṣṇa Dēva-Rāja is given thus:—In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā; his son was Narasimha; his son Kṛṣṇa-Rāja. We are then told that in the month of Vaiśākha of the year Sādhārāṇa corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Kṛṣṇavēṇī, the rājādhirāja rājaparamēśvara vīrapratāpa Kṛṣṇa-Dēva Rāja, son of the lord of the Kṣatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūḷi consisting of two *khāris* of land situated in Beladone dēsa, at the holy confluence of the Kṛṣṇavēṇī and the Bhimarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrājakāchārya*, *padavākya pramāṇābdhi-pārīṇa* *Vaiṣṇava-siddhānta śhōpaka*, *sarvatantra-sa-tantra*, Vibudhēndra-yatindra, disciple of Rāmachandra who was the spiritual son (*Karakamala-sanjāta*) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, rītviks, purōhitas and court paṇḍits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the maṭha. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Honnittige and Bommanahāḷu, to the south Khānāpura, to the west Hire-Kūḷi and to the north Kolḷūru and Modarakallu. By order of the king the grant was engraved by Maṅgaṇāchārya, son of Virāpa. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King-śrī Virūpaksha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgarī characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A.D. but the present record leads us to suppose that this event took place in 1490. The omission of the *paksha*, *tithi* and *vāra* is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhva maṭhas: Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tīrtha, disciple of

Madhvāchārya. It is also said that the former is in the possession of the Uttarādi matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV).
Nāgarī characters and Sanskrit language.

Size 11½" × 7¼".

(3 plates with ring).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧ ೧/೨" × ೭ ೧/೪".

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ).

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗತಿರಶ್ಚುಂ
2. ದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈರೋತ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
3. ರ್ಗರಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂದಸ್ತಪಾತುಪಾಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ದಾ
4. ತ್ರೀಶ್ಚ ತ್ರಿತ್ರಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ವಾಮ ಪ್ರತ್ಯಕ್ಷಾಹ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಪ್ಪ
ಗಜೋ
5. ದ್ವಿತಂ ಪಂಚಾಕ್ಷೇನಾಪಿ ರಾಲಿತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೀರ್ಜಾತಂ ಸವೈಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
6. ನಂ ಚಕ್ರೋರಾಣಾ ಮಮರಾಯುಷ್ಯರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ಯ ಸ್ವಾಯುರ
7. ಸ್ಯಾತ್ಕುಲಸ್ತಂಜಡ್ಧೇ ನಹುಷೋ ಯಯಾತಿರಥವತ್ಸ್ಯಾಚ್ಚ ಪೂರುಸತಃ—ತದ್ವಂಶೋಧರತೋ ಬಭೂ
8. ವ ನೃಪತಿಸ್ತತ್ಸಂತತಾಶಂತನುಸ್ತತ ಯೋ ಏಜಯೋಭಿಮನ್ಯುರುದ್ರದೊತ್ತಸ್ಯಾತ್ಪರೀಕ್ಷಿ
9. ತತಃ—ನಂದನಸ್ಯಾಪ್ತಮೋಸಾನಮಜನನವಮಸ್ತಸ್ಯ ರಾಜ್ಯಶ್ಚ ಲಕ್ಷ್ಯಾಪ್ತವಸ್ತನ
10. ಪ್ರಮ ಶ್ರೀಪತಿ ರುಚಿರ ಧವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತನ್ಯಾನೀ ದ್ವಿಜ್ಯೇಂದ್ರೋ ದಶಮ
11. ಇಹ ನೃಪೋ ವಿರಹಂಮಾಳರಾಯ ಸ್ತಾತ್ರೀ ಯೇ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದ್ರದೊತ್ತಸ್ಯಮಾ
12. ಯಾ ಪುರೀಶಃ—ತತ್ಪುರ್ಯೋಜನಿ ತಾತ ಹಿಂನಮಮಹೀವಾರೋ ನಿಜಾರೋಕನತ್ರ
13. ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರ್ಷ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅನ್ವೈ ಕೇನ ಸಸೋ
14. ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ವಿರೋ ರಾಘವ ದೇವರಾಡತಿ ತತಃ ಶ್ರೀ ಪಿನ್ನ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಟಿನಗರೀ ವಿಭೋ ರಥೂದಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿಃ
16. ತಃ—ಯೇನ ನಾಳುವ ನೃನಿಂಹರಾಜ್ಯಮಪ್ಯೇದವಾಗ ಮಹರಾಸ್ಥಿರೀ ಕೃತಂ ನೃಃ ಕಾಮಿನೀಃ
17. ಸ್ತ ತನುಕಾಂತಿಧಿ ರಾಕ್ಷಪಂತೀಂ ಬುಕ್ಕಾಪನೀಶತಿಲಕೋ ಬುಧ ಕಲ್ಪತಾಪೀ ಕಲ್ಯಾಣೀಂ ಕ
18. ಮಲನಾಥ ಇವಾಬ್ಧಿಕನಾಂ ಬರ್ಲಾಂಬಿಕಾ ಮುದವಹದ್ವಹು ಮಾನ್ಯತೀರಾಂ ಸುತೇ
19. ವ ಕಲಶಾಂಬುಧೇ ಸ್ತುರಭಿರಾತುಗಂ ಮಾಧವಾತ್ಮಮಾರ ಮಿವಶಂಕರಾತ್ಮಲಮ
20. ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮಸುರ ಪ್ರಭೋ ರವಿ ಶಚೀವ ಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಂ ಜ
21. ಗತಿಬಲ್ಲವಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಶಸ್ತ ಚಿಂತಾಮ
22. ಣೇ ರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ರೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಮು
23. ಪ್ತ ಮಹಿಷ್ಯ ರಾನೀತ್ | ತನ್ಯಾದಿಕ್ಯೆಸ್ತಮ ಧವತ್ಸನಯಸ್ತ ಪೋಭಿಃ ಶ್ರೀ ರಂಗ
24. ರಾಜ ನೃಪತಿ ಶ್ಚತಿವಂತ ದೀಪಃ—ಅರ್ಣ ಸಮುಲ್ಲಸತಿ ರಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ಮೈರಿ ಸುದೃತಾಂಚ ನಿರಂಜನಾನಿ—ತತೀಂ ತಿರುಮ
26. ರಾಂಬಿಕಾಂ ಚರಿತ ರೇಲಯಾರುಂಧತಿ ಪ್ರಥಾಮಪಿ ತಿಕ್ಕಯಾ ವಸುಮತಿ ಯಶೋ
27. ರುಂಧತೀಂ—ಹಿಮಾಂತುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ನದ್ಗುಣೈರವೋ
28. ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪೈ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ದೀರಂ ನರ ತಿರುಮಲರಾಯಂ ಪಿಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

30. ಟಾಡ್ರಿ ಕ್ಷಿತಿಶಂ ಅಜನಯತನ ವಿತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
 31. ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹೋದೇಃ—ನಕಲ ಭುವನ ಕಂಟಕಾ
 32. ನರಾಕೇಃ ನಮತಿ ನಿಹತ್ಯ ನ ರಾಮರಾಜ ವೀರಃ—ಭರತಮನು ಭಗೀರಥಾ
 33. ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾನ ಚಕ್ರಮುವ್ಯಾಃ—ತ್ರಿಷು ಶ್ರೀರಂಗ ಕ್ಷಾ ಪರಿಬ್ರೂ ಕು
 34. ಮಾರೇಷ್ಟಧಿರಣಂ ವಿಜಿತಾರಿ ಕ್ಷಾಪಾಂ ನಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹಾ
 35. ಜಾ ನ್ನಾಮ್ರಾಜ್ಯೇ ನುಮತಿ ರಭಿಷಿಕ್ತೋ ನಿರುಪಮೇ ಶಶಾಸ್ತ್ರೋರ್ವೀಮವಿ ತಿಸೃಷು
 36. ಮೂರ್ತಿವಿವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರಸರಸ್ವ ಯನ್ಯ ಪಟ್ಟಾಭಿಷೇಕೇ ಸತಿ ಪಾತ್ರ್ಯ
 37. ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಕ್ತ ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
 38. ಯನ್ಮಿ ತಾಸತ್ಯೇಕ ವೀರೇ ಭರಿತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾತ್ಯಕಂ ವಿಲಗ್ನೇಕೌಟ
 39. ಲ್ಯಂ ತತ್ಪುಂತ್ರಲೇ ಕರ್ಕಶತ್ವಂಕದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಯಟಾಕ್ಷೇ—ಅನಂತರಂ ತ
 40. ತ್ವನಯಃ ಪ್ರತೀತಶ್ಚಕಾನ್ತಿ ಹಸ್ತಾಪಹತ ದ್ವಿತಾಪೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚರ
 41. ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರಿತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಧೀರ್ಯ್ಯ ವಿಶೇಷ ದು
 42. ಯ್ಯಾಶ್ಚಾರಾಶಿ ದುರ್ಗೌಕ ವಿಧಾಲಪರ್ಯ್ಯಃ—ಪರಾಪ್ತದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ
 43. ಶ್ಯಾಂಗಧರಾಂತ ರಂಗಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೋಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೊತದಿ
 44. ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾರ್ ಸಾಮುರಾದಿ
- ಪ್ರಕ
45. ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿರೋಕಃ—ಉಭಯ ದಲ ವಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
 46. ದಾರ್ಪಣ ತತ್ಪರೋ ರಿಪೂಣಾಂ ಅಯ ಮವಹಲು ರಾಯ ಮಾನಮದೀತ್ಯಪಲಜನೈರಭಿ
- ದೀಯ
47. ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದದೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ವಂಡ ಬರೋತ್ಕರೇಂದ್ರ
 48. ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಗಳೋ ಗಂಡರ
 49. ಗೂಲ ಮನ್ಯಪೂಲಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾರವೀಟಪು
 50. ರಹಾರನಾಯಕಃ—ಕುಂಡಲೇಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲೇಕ ದರಣೇ ವರಾಹ
 51. ತಾಂ—ಚಾಲಿಕ್ ಚಕ್ರವರ್ತಿ ಮಾಣಿಕ್ಯಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ವಿ ಬಿರುದರಾಯರಾಹತ
 52. ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಪದಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಸ್ತೋಷಣ ರೂಪಜಿ
 53. ತಾನಮ ಕಾಂಡಃ—ಧಾವೇಗೆ ತಪ್ಪವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಧರ ಭೂನವ ಬಂಡಃ
 54. ರಾಜಾಧಿರಾಜ ಪ್ರೇಜನ್ನೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಯಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಪ
 55. ಶಾರ್ದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷುತಃ—ಕಾಂಧಜ
 56. ಭೋಜಕಾಲಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತಸ್ತುತಿ
 57. ಘೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
 58. ನ್ಯ ನೃಗನಲನಹಪಾ ನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾ—ಆ ಸೇತೋರಾನುಮೇರೋರವನಿಸುರನುತಃ
- ಸ್ವರಮಾ
59. ಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯ ಚರಾಂತಾದಬಿಲ ಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ
- ಶುಭಮಸ್ತು ಓಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

60. ಅಶ್ವರತ್ನಪಯೋದೀಂದ್ರಂ ಗಣತೇ ಶಕ ವತ್ಸರೇ | ಯುವ ಸಂವತ್ಸರೇ
61. ಖ್ಯಾತೇ ಮಾಸಿ ಚಾಪಾಧ ನಾಮನಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಯಾಂ ಪ್ರಥಮ ದ್ವಾ
62. ದಶೀ ತಿಪೌ ಹೆರುಕೊಂಡ ಪುರಾವಾಸ ರಾಮುಕಂದ್ರಸ್ಯ ನನ್ನಿಧಿ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
63. ಣಾಭಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ—ಸರ್ವಶಾಸ್ತ್ರಪ್ರಸೂ ನಾರ್ಥಸೌರಭ್ಯಸರಪ್ಪ
64. ದೇ ವಿಜಯೇಂದ್ರ ಸತೀಥೇಂದ್ರೇ ನಿಷ್ಕೇನ್ನಿಗೃತರಾಯಚ—ರಪುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
65. ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋರ

66. ಮಂಡಲರಾಜ್ಯಸ್ಥಂ ತಂಹಾವೋನೀಮ್ನಿಚಸ್ಥಿತಂ ಸತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67. ನಾಡೌ ಪಾತೋಚ ಕೀರ್ತಿತಂ—ವಡವಿಲ್ಲವ ನಲ್ಲೂರೋಸ್ತೀಮಾಂತಾತ್ಪ್ನಗ್ನಿಶಿಸ್ತಿ
68. ತಂ ತೋಡುವೆಲ್ಲ ಶ್ರೀತಂದಿಯಂ ಗುಡಿಗ್ರಾಮ ನೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಟತೊಟ್ಟಗ್ರಾ
69. ಮನತ್ತಾ ಸ್ತೀಮಾಂತಾದಪಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಹಾವೋರೋ ಹೈತ್ತಿಪೆ ಲ ನೀಮಾಂತಯೋರ
70. ಪಿ—ವೆಲ್ವಾರ್ ಶ್ರೀ ಭೋಗವನ್ನದ್ಯಾರುತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣ
71. ಶೋಭಿತಂ—ಪಂಚಾಶತ್ತರಿ ಮಿತಾಭಿವೃತ್ತಿರ್ಹಿತ ಸಮಸ್ಥಿತಂ—ನಾವಲೂರಿತಿ
72. ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಥ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
73. ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾಮಿಮಂ ಗ್ರಾಮ ಮಗ್ರಹಾರಂ ವಿಧಿಷಿತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
74. ದ್ರವ್ಯ ಸ್ಥಿತಂ ಧರ್ಮಪ್ರವೃತ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ಯಭೂಪನ್ಯ ವಿಜ್ಞಾಪಿ ಮನುಪಾಲಯ
75. ಸರ್ವಮಾನ್ಯಂ ಚತುರ್ವಿಮಾ ಸಂಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಶಿಷ್ಟವ್ಯಭೋ
76. ಗ ಸ್ವೀಕಾರ್ಯಶ್ಚ ಸಮಸ್ಥಿತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77. ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯಶಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾವೂರ್ವ
78. ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗೃಹ್ಯತಃ ತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯಧಾತ್ ವೃತ್ತಿಮಂತೋ
79. ತ್ರ ಲಬ್ಧಂತೇ ವಿಪ್ರಾ ವೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜುಷೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80. ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಪದ್ವೈರ್ಹಿತೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81. ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ವಧೀಃ—ಧಾರದ್ರಾಪಾನ್ಯಯೋಭ್ಯೇತಿ ಬಹ್ವುಚೋವೃತ್ತಿಪಂಚಕಂ
82. ವಿಕಲ ದಾಸನ್ಯಸುತೋ ಧಾರದ್ರಾಪಾನ್ಯಯೋದ್ಭವಃ—ಸುದೀರಾನಂದಭಟ್ಟೋವಿಬಹ್ವುಚೋ
83. ತ್ರವೃತ್ತಿರ್ಹಿತಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನನ್ಯ
84. ಗೋತ್ರ ಭವೋಬಹ್ವುಚೋತ್ರವೃತ್ತಿ ವೃತ್ತಿಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟ ಸುತೋ ಗೌತಮ
85. ಗೋತ್ರಜಃ—ಒಹ್ವುಚೋ ಗಿರಿಭಟ್ಟೋವಿ ವೃತ್ತಿತ್ರಯ ಮಿಹಾಶ್ವತೇ-ಕಾತ್ಯಾ
86. ಯನ ಸುಸೂತ್ರೋತ್ರಕಾಶ್ವಪ ಶ್ರುತ್ಯಯಾಜುಷಃ—ತಿಂಮರಸ ಸುತೋ ಭ್ಯೇತಿ ಕೋನಪ್ಪೋ ವೃ
87. ತಿ ಪಂಚಕಂ—ಅಲ್ಲಿಮುಭಟ್ಟ ಸುತೋ ಧಾರದ್ರಾಪಾನ್ಯಯೋದ್ಭವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88. ಟ್ಟೋಪ್ಯತ್ರವೃತ್ತಿಃ—ದೇವಣಭಟ್ಟ ಸುತೋಧಾರದ್ರಾಪಾನ್ಯಯೋದ್ಭವಃ ಬಹ್ವುಚೋದೇವ
89. ಣಭಟ್ಟೋವೃತ್ತಿತ್ರಯ ಮಿಹಾಶ್ವತೇ—ದೇವಪೂಜ್ಯ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90. ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋವಿ ಯಾಜುಷ—ಹರಿತಗೋತ್ರಾಪುಥೌ ಪ್ರತ್ಯೇಕಂ
91. ಚೈಕಾರ್ಧವೃತ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

92. ಗುರುರಾಯಸ್ಥಾನಂದನಃ ವೇಂಕಟೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವುಚೋಗೋವಿನಾ
93. ಭಜಃ—ಶ್ರೀಮತ್ಕೋನೇರಿಭಟ್ಟೋವಿ ಬಹ್ವುಚೋ ರಾಘವಾತ್ಮಜಃ—ವನಿಪ್ಪಗೋ
94. ತ್ರೋಪ್ಯಭಲಭಟ್ಟೋವಿಕನಕಸ್ತಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣೆ ತಿಂಮ
95. ಪ್ರಯೋವಿಚ—ಗೌತಮಸ್ತಿಂಮರಸದೋ ವೆಂಕಟಯೋವಿಬಹ್ವುಚಃ ಪೈನಿಪ್ಪಗೋ
96. ವನಿಪ್ಪಗೋತ್ರಾ ವಿಶ್ವಲಸುತ ಸ್ತಿಂಮರಸಾಪಿಚ—ಕಾಶ್ಯಪೋಯಾಜಪಸ್ತಿಂ
97. ಮರ್ಫಸಭೂರ್ವೆಂಕಟಸ್ವಧೀಃ—ರಂಗುಭಟ್ಟ ಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ಯಜಃ ಉ
98. ದಯಂ ಭಟ್ಟೋವಿ ಕೊಂಬುಭಟ್ಟ ಪುತ್ರೋವಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ತಂಮರಸಾತ್ಮಜಃ—ವೆಂಕಟಪೋವಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃತ್ತಿಕಾಃ
100. ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೇಣ ಸ್ವಮತೇ ಸತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಥಪೂಜಾ
101. ರ್ಹಂ ಸ್ಥಾಪಿತಂ ವೃತ್ತಿಸಪ್ತಕಂ—ತದಿದಂನಯಧುರ್ಯ್ಯಸ್ಯಪ್ರಧಿತ ಶ್ರೀರಂಗರಾಯ
102. ವರ್ಯಸ್ಥ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾಸನ್ಯಗುಣನಿದಾಸನ್ಯ
103. ಶ್ರೀರಂಗರಾಯನ್ಯವತೇ ಸ್ಥಾನನತಸ್ತಾಂಮ್ನ ಶಾಸನಶ್ಲೋಕಾಃ—ಕವಿಶಾಸನ
104. ಸ್ವಯಂಭೂ ಸ್ವರಸಮಭಾಣೀತ್ವಭಾಪತೇ ಸ್ವಾನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
105. ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀಮದ್ಗುಣಪಯಾಚಾರ್ಯೋ ವೈಲಬತ್ತಾಂಮ್ನಶಾಸನಂ
106. ದಾನಪಾಲನಯೋರ್ಮದ್ಯೇದಾನಾಚ್ಚೇದೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

107. ಪೊರೆತಿ ಪಾಲನಾದಡ್ಡುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪರಿ
 108. ಲನಂ—ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ
 109. ದತ್ತಾಂ ಪಾ ಯಾಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಲಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣು ಯಾಂಜಾ
 110. ಯತೇ ಕ್ರಿಮಿಃ—ಐಕ್ಯವ ಭಗಿನೀ ರೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಹ್ಯಾನಕರ
 111. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ—ಸಃಸಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನ್ಯಪಾಣಾಂ ಕಾ
 112. ರೇಕಾರೇ ಪಾಲನೀಯೋ ಭವದ್ವಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ
 113. ವೇಂದ್ರ್ಯಾ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಕ್ರೀ ಎರೂಪಾಕ್ಷ

I-B—

1. ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತಯ ನಮಃ—ನಮಸ್ತುಞ್ ಶಿರಶ್ಚು
2. ವಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಚನಗರಾರಮ್ಭ ಮೂಲಸ್ತಮ್ಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲಲಿತಾವರಾಹಸ್ಯ ದೃಷ್ಟದಂಡಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾ
4. ಶ್ರೀಶೃಂಗಶ್ರೀಯದ್ಧೌ | ಕಲ್ಯಾಣಾಪಾಸ್ತು ತಜ್ಞಾಮ ಪ್ರಸ್ಯುಹತಿಮಿರಾಪಹಂ ಬಹುಜೋಪ್ಯಗಜಾಂ
5. ಙ್ಕುತಂ ಪಶ್ಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ | —ಜಯತಿಕ್ಷೀರಜಲಧರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಮ್ಬ
6. ನಂ ಚಕೋರಾಣಾಮಮರಾಚುಕ್ರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪುಕುರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಪುರಾ
7. ಸ್ವಾತ್ಮಜಸ್ಸಂಜಜ್ಞೇನದ್ವಿಪೋ ಯಾತಿರಭವತ್ಸಾಪುಕುಸ್ತತಃ—ತದ್ವಶೋ ಭರತೋ ಬಭೂ
8. ವನುಪತಿಸ್ತತ್ಸಂತತೌ ಶತನುಸ್ತುತಯೌ ವಿಜಯೋಭಿಮನ್ಯುರೂದಭುತ್ಸಾಪುರೀಕ್ಷಿ
9. ತತಃ—ನಂದಸ್ತಸ್ಯಾಪುಮಂಸೌ ಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜಾಧಿಕೃತಕಷ್ಕಮಾಪಸ್ತಸ್ತ
10. ಸಮಶ್ರೀಪತಿರೂಚಿರಭವದ್ರಾಜಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀದಿಜ್ಜಲೇಂದ್ರೋದಶಮ
11. ಇಹನುಪೋವೀರಹೇಮಾಧಿರಾಪಸ್ತಾರ್ತಾಯಿಕೋಮುರಾರೌಕುತನತಿರೂದಭುತ್ಸಮಾ
12. ಯಾ ಪುರೀಶಃ—ತತ್ಪುರೈಜನಿತಾತಪಿನಮಮಹೀಪಾಲೋನಿಜಾಲೋಕನತ್ರ
13. ಸ್ತಾಮಿತ್ರಗಣಸ್ತತೌಜನಿಹರನ್ ದುರ್ಗಾಣಿ ಸಸಾಹಿತಾತ್—ಅಹೈಕೇನ ಸಸೌ
14. ಮಿದೇವನುಪತಿಸ್ತಸ್ಯೈವಜಗತ್ಸುತೋವೀರಾರಾಧವದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀಪಿತ್ರ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀದಿನಗರೀ ವಿಭೋರಬ್ದಸ್ಯ ಬುಕಕಧರಣೀಪತಿಸ್ತು
16. ತಃ—ಯೇನ ಸಾಕ್ಷುಬನುಸಿಹರಾಪ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸಃ ಕಾಮಿನಿಃ
17. ಸತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೌ ಬುಕಕಾವನೀಪತಿಕೋ ಬುಧಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿಣಿ ಕ
18. ಮಲನಾಭವಾಧಿಕನ್ಯಾ ಬಲಾಂವಿಕಾಮುದವಹಬಹುಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19. ವಕಲಶಾಂಬುಧೇಸ್ತುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮ
20. ಹಿಭೂತಃ ಕನ್ಯಕಾ—ಜಯಂತಮಮರಪ್ರಭೋರಪಿ ಶಾಖೀವಬುಕಕಾಧಿಪಾತ್ ಭುತಜ
21. ಗತಿ ಬಹುಮಾಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀರಾಮರಾಜಸ್ಥಿತಿಪಸ್ಯ ಚಿಂತಾಮ
22. ಣೇರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಡ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಂವಿಕಾಮು
23. ಣ್ಯ ಮಹಿಧ್ಯಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ಸನಯಸ್ತಪೋಭಿಃ ಶ್ರೀರಞ್
24. ರಾಜನುಪತಿಃ ಶಶಶಿವಶದೀಪಃ—ಆಸನ್ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಡಶಾಂ ಚ ನಿರಜ್ಞನಾನಿ—ಶರ್ಮಾ ತಿರುಮ
26. ಲಾಂವಿಕಾಂ ಚರಿತ ಲೀಲಯಾ ಕುಂಭತೀ ಪ್ರಧಾಮಪಿ ತಿತಿಧ್ಯಯಾ ವಸುಮತೀಯಶೋ
27. ಕುಂಭತೀ—ಹಿಮಾಂಶುರಿವಿರೋಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸಹಸ್ರಗೈರಮೋ
28. ದತ ಸಧಾರ್ಮಿಣಿ ಮಯಮವಾನ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರತಿರುಮಲರಾಯ ವೈಕ

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30. ದಾಡಿಕಿತ್ತಿಶಂ ಅಜನಯತ ಸ ಪತಾ ನಾನುಪುಷ್ಯಾಕುಮಾರಾ
- 11

31. निह तिरुमलदेव्यामेव राजा महौजोः—सकलभुवनकण्टका
32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
33. दि राजप्रथित यशाः प्रशशास चक्रमुच्यः—त्रिषु श्रीरङ्गमापरिवृढ ५
34. मारेण्वधिरणे विजितारि क्षमापांस्तिरुमलमहारायनृपतिः महौ
35. जास्सांसाज्ये सुमतिरभिषिक्तो निरुपमेशशासोर्वीमपितिसृपु
36. मूर्तिष्विवहरिः यशास्विनामप्रसरस्य यस्य पट्टाभिषेके सति पार्थि
37. वेदोः—दानांबुपूरैरभिषिच्यमानादेव पदंभूमिरियं जगाहे—
38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकार्यं विलम्बे कौटि
39. ल्यं तत्कुन्तले कर्कशत्वं तद्वशोजेचापलं तत्कटाक्षे—अनन्तरं त
40. सनयः प्रतीतश्चकास्ति हस्तापजितद्विशाली श्रीवैगळंबाधिर
41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्यं विशेषदु
42. र्यश्चौरात्रि दुर्गौकविभालवर्धः—पराशूदिग्राय मनः प्रकामभयङ्कर
43. दशांगधरान्तरङ्गः—हतरिपुरनिमेषानोकहोषाचकानां होशवि
44. रुद्रगंडोरायराउत्तमिडः—महितचरितधन्योमंणियान् सासुलादिप्रक
45. टितविरुद्धीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
46. दार्पणतत्परो रिपूणां अयमवहलुरायमानमदीत्यखिलजमैरभिधीय
47. मानधामा—ताण्डवितोदयो विरुदमन्यरगण्ड तयोदंडबलोत्कलेन्द्र
48. जयपण्डितवीरयुतः—चण्डिमशालिबाहुचलदण्डितवैरिगणोगण्डर
49. गूलिमन्य पुलिमान्य महाविरुद्धः सारवीररमया समुल्लसन्नारवीटिपु
50. रहारनायकः—कुण्डलीश्वर महाभुजधयन्मण्डलीकधरणीचराह
51. तां—चालिक्कचकवर्ती माणिक्कमहाकिरीटमहनीयः एविरुद्रायरा
52. वेश्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरुपाजि
53. तासमकाण्डः—भायेगे तप्पुव रायरगंडः पोषणनिर्मरभूनवलंडः—
54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशरक्षणपरो दुष्ट
55. शार्दूलमर्वनः इत्यादिविरुदैर्वन्दितत्या नित्यमभिषुतः—काम्बेज
56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्रातैः प्रस्तुतस्तुति
57. घोषणः सोयं श्रीरङ्गरायश्रुतिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
58. स्य नृगनलनहुषानप्यवन्यामथान्यान्—आसेतोरामुमेरोरवनिसुरनुतस्वरमा
59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति शुभमस्तु ओ

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60. अश्वरत्नपयोर्धीदुगणितेशकवत्सरं । युवसंवत्सरे
61. क्थ्यते मासिचापादनामनि । वक्षेबलक्ष पुण्यायां प्रथमद्वा
62. वशीतिथौ पेरुंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
63. णान्धिपारगायसुयोगिने—सर्वशास्त्रपसुनार्थसौरभ्यसदप
64. दे विजयार्द्रसतीर्थेन्द्रेसिष्येक्षिन्धतराय च—रघुनन्दनतीर्थेथ्रीपा
65. द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थेथ्रीपादगुरवे परमात्मने चोळ
66. मण्डल राज्यस्थं तंजावृत्सीन्निचस्थितं नित्यविनोदश्रीवल
67. नाडौ पात्तो च कीर्तितं—वडविल्लवनल्लूरोस्तीमान्तात्प्राग्दिशिस्थि
68. तं तोडुवेल्लि श्री शेम्बियं कुडिग्राम सीमान्तदक्षिणं—काट्टोत्तुट्टा
69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कईवूरोन् पैत्तिवेल्लिसीमान्तयोर

70. पि-वेष्टारुं श्रीभोगवन्नद्यास्तरतस्थितं—पुदुबुहि ग्रामकेण युतंकणि
71. शशोभितं—पञ्चाशत्परिमिताभिर्वृत्तिभिश्च समन्वितं—नावलूरिति
72. विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
73. शोभितं—अचन्द्राकमिदं ग्राममग्रहारं विधित्सितः तिमपास्तुधि चं
74. द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर श्रीचञ्चभूपस्य विशतिमनुपालयन्
75. सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
76. ग स्वीकारैश्च समन्वितं—दानाधमनविकीतियोग्यं विनिमयोचितं
77. श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्व
78. कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्याधात् वृत्तिमन्तो
79. व लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
80. दृजः—चेन्नपट्टं तिरुमलभदृः पट्टवृत्तिकोत्र च—सहवासिगुरु
81. लक्ष्मीनारायणस्तुधीः—भारद्वाजान्वयो भ्येतिवहूचोवृत्तिपञ्चकं
82. विकलदासस्यसुतो भारद्वाजोन्वयोद्वयः—सुधीरानन्दभट्टोपि बहूचो
83. त्रिवृत्तिकः—अनन्तपण्डितसुतो गोविदाचार्य कोविदः उपनन्पु
84. गोत्रभवोबहूचोत्रिवृत्तिकः—श्रीनारायणवट्टस्य सुतो गौतम
85. गोत्रजः—बहूचोगिरिभट्टोपि वृत्तित्रयमिहाश्रुते—काल्या
86. यनसुसूत्रोत्रकाश्यपश्शुक्रयाजुषः—तिमरससुतोभ्येति कोनण्योवृ
87. त्तिपञ्चकं—अल्लिममहस्यसुतो भारद्वाजान्वयोद्वयः—याजुष श्रीतिरुमलभ
88. द्रो प्यत्रिवृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्वयः बहूचोदेव
89. णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभदृजः—तिरु
90. मलभट्टात्मजो वेङ्कटयोपि याजुषौ—हरितगोत्रावुभौ प्रत्येकं
91. वैकार्धवृत्तिका—याजुषश्रीवत्सगोत्रो

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92. गुरुरायस्य नन्दनः वैकटोप्यात्रेय गोत्रोबहूचोगोपिना
93. घजः—श्रीमन्कोनेरिभट्टोपि बहूचोराघवात्मजः—वसिष्ठगो
94. त्रोप्यौभलभट्टोपिकनकसुजः—याजुषोगौतमगोत्रोवीणेतिम
95. प्ययोपिच—गौतमस्तिमरसजोवेङ्कटयोपिवहूचः—वैसिष्ठगो
96. वसिष्ठगोत्राविट्टलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
97. मरसभूवैकटस्तुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
98. दयं भट्टोपि कौजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
99. त्तमरसात्मजः—वैकटपोपिसर्वेतेप्रत्येकंचैकवृत्तिकाः
100. सुरेन्द्रतीर्थवर्येण स्वमटे नित्यवासिनः—रामचन्द्रस्य पूजा
101. श्रे स्थापितं वृत्तिसप्तकं—तदिदं नयधुर्य्यस्यप्रथितश्रीरङ्गराय
102. वर्य्यस्य—शासनमतिबलशासनतरुकरदानस्य गुणनिदानस्य
103. श्रीरङ्गरायनृपतेस्सासनतस्तांशशासनश्लोकान्—कविशासन
104. स्वयंभूस्सरसमभाषीत्सभापतेस्तुः—श्रीरङ्गरायभूपालशा
105. सनाद्वीराणात्मजः—श्रीमद्वरणपयाचार्योव्यलिखत्तांशशासनं
106. दानपालनयोर्मध्येदानाच्छेयोनुपालनं—दानात् स्वर्गमवा
107. प्रोतिपालनादच्युतंपदं—स्वदत्ताद्विगुणं पुण्यपरदत्तानुपा
108. लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्तां वा योहरेतवसुन्धरां षष्टिर्वसहस्राणि विष्टायांजा
 110. यतेकिमिः—एकैवमग्निनीलोके सर्वेषामेव भृशुजां न भोज्यानकर
 111. ग्राह्याकिप्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनुपाणां का
 112. ले काले पालनीयोमकद्रिः—सर्वनितान् भाविनः पार्थि
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration.

I-B—

1. śubham-astu śri Gaṇādhipatayê-namah namas-tunga śirās-champ-
2. bi champdra-chāmara-chāravê trai-lōjya-nagarārambha-mūla-stambhāya
Samp-bhavê Harêr-
3. līlā-varāhasya dāmshtṛā-dampdas-sa-pātu vah ! Hēmādri-kaśāsā yatra dhā-
4. tris chchhatra-śriyam dadhau ! kalyāṇāyāstu taddhāma prattyūha-timirā
paham yad-gajōpy-Agajōd-
5. bhūtam pañchāsyēnāpi lālitam ! jayati Kshtra-jaladēr-jātam savyēkhsanam
Harēh ālamba-
6. nam chakōrānām amarāyushkarām mahah pautras tasya Purūravā Budha-
sutah tasy Āyura
7. syātmajas samjānō Nahushō Yayātirabhavat tasmāchcha Purus-tatah
tad-vasē Bharatō babhū-
8. va nripatih tat samtatau Sāmtanustattaryō Vijayōbhimanayurudabhūt
tasmāt Parikshi-
9. t-tatah—Nampdas-tasyāshṭamō sau samajani navamas tasya rājūas Cha-
likka kshimāpastasta-
10. ptama śri pati ruchir abhavat rāja pūrvō narēndrah tasyāsīt Bijjalēndrō
dāsama
11. iha nripō vira-Hemmalī-rāyah tārtiyyikō murārau kṛita natir udabhūt
tasya Mā-
12. yā-purisaḥ tat-turyōjani Tata Pimnama mahipālō nijalōkanatra-
13. stā-mitra-ganas-tatō jani haraṇ durgāni saptāhitāt ahnaikēna sa sō-
14. midēva nripatis tasyaiva jajña sūtō virō Rāghava Dēvarāditi tataḥ
śri Pinna-
15. mō bhūpatih Āravīti-nagarī vibhōr abhūd asya Bukka dharaṇi-patis su-
16. tah yēna Sāluva-Nṛisimha rājya mapyēdhamāna mahasā sthīrī-kṛitāni svah
kāmīnīh
17. svatanu kāmītibhir ākshipmtīm Bukkā-vanipa-tilakō budha-kalpa-śakhi
kalyāṇinīm Ka-
18. malanābha ivābhūdhī-kanyām Ballāmbikā muda vahaḥ bahu mānya
silām sūtē
19. va Kalasāmbudēs-surabhilā sugam Mādhavāt kumāramiva Sāmkarāt
Kula-ma-
20. hi-bhṛitah-kanyakā Jayamtamamara prabhōr api Śachiva Bukkādhīpa
śrutam ja-
21. gati Ballamālabhata Rāma-rājam sutam śri-Rāma rāja kshītipasya
Chimtāma-
22. nēr arthi kadambakānām-Lakshmiṛ ivāmbhōruba-lōchanasya Lākkampbi-
kā mu

23. shya mahishyalāsīt! tasyā dhikais-samabhavat tanayas-tvôbbhih
Sriramga-
24. rāja-nripatih Śasi-vamśa-dīpah āsan samullasati dhāmani
25. yasya chitram pētrāṇi vairi-sudrīṣām cha niramjanāni śatīm Tiruma-
26. lāmlikām charita-līlay-Arumdhatī prathām-api titikshayā vasumatī yasō
27. rumdhatīm-Himāmsuriva Rōhipīm bṛidaya-hāriṇīm sad-guṇair amō
28. data sadharmīṇīm ayam avāpya virāgaṇīhrachita-naya vi-
29. chāram Rāma-rājam cha dhīram vara Tirumala rāyam Venka-

II-A—

30. tādri-kshitīsam ajanayata sa ētān ānupūvyā kumārā-
31. n iha Tirumala-dēvyāmēva rājā mahaujōh sakala-bhuvana-kamṭakā-
32. n arātīn samiti nihatya sa Rāma-rāja viraḥ Bharata-Manu-Bhagīrathā-
33. di rāja prathita yasāḥ pra-śāsāsa chakram urvyāb trishu Śri-Ramga kṣmā-
paribṛiḍha-ku
34. mārēshvādhirāṇam vijitāri kṣmāpāms-Tirumala mahārāya nripatih
mahau-
35. jas-sāmrajye sumatīr abhishiktō nirupamē śāsāsōrvīm api tisriṣhu
36. mūrtishviva ariḥ yasasvinām agra-sarasya yasya patṭābhishēkē sati
pārthi-
37. vēmdōh dānāmbu-pūrsair abhishichyamānā Dēvi-padam Bhūmīr iyaṃ
jagābē
38. yasmin śasatyēka-vire Dharitrim āpākshīṇām ēva kārśyam vilagnē kanti-
39. lyam tat kumtalē karkaśatvam tad vakshōjē chāpalam tat kaṭākshe
anamtaram ta-
40. ttanayah pratitas chakāsti-bastāpajita dviśākhī śrī Venṅalāmbachira-
41. punya-rāsi Śriramgarāyah śrita-bhāgadheya vārāsi-gāmbhīrya viśēsha-du-
42. ryyas-chaurāchi durgau kavibhāla varyyah parāshṭra-digrāya-manah
prakāma bhayanakara
43. śŚrīnga-dharātarnṅgaḥ bata-ripur-animēshā nōkahō yāchakānām hośabi-
44. rudara gaṇḍō rāyarāutta mīḍaḥ mahita-charita dhanyō mamniyān sāmu-
lādi praka-
45. tita-biruda-śrīḥ pātītārāti lōkah ubhaya-dala-pitāmahō natānām abhaya-pa-
46. dārpaṇa tatparō ripūṇām ayamava halurāya-mānamardity-akhila janai
rabhidhiya-
47. mānadhāmā-tāmdavitō-dayō biruda manyara gaṇḍa tayōddamḍa balō
tkalēmdra
48. Jayapamḍita vīrayutaḥ-chamḍima-sāli bāhu-bala damḍita vairi-gaṇō
Gaṇḍara
49. gūlī manya puli mānya mahā birudaḥ sāra-vīra-ramayā samullasan Āravīṭi-
pu-
50. ra-hāra-nāyakaḥ-kumḍalīśvara-mahābhujasrayan mamḍalika dharani
Varāha
51. tāṃ Chālikka-Chakravartī māṇikka mahākīrṭa mahaniyah ē birudarāyārā
52. vēśyaika bhujanga-ramaṇiyah-oshadhi-patyupamāyita gaṇḍaṇḍas tōshana
rūpaji-
53. tāsama kāṇḍaḥ bhāshege tappuva rāyara gaṇḍaḥ pōshana nirbhara bhū nava-
khamḍaḥ
54. rājadhī-rājas tējasvi śrī-rāja paramēśvarah śiṣṭa śamprakṣhaṇaparō dusṭa-
55. śārdūla-mardanaḥ ityādi birudair vāṇḍitatyānityam abhisṭutah Kāmbeja

56. Bhōja Kāliṅga Karahāṭādi pārhivaiḥ pratihāra-padam-prāptaiḥ prastuta-
stuti-
57. ghōṣhaṇaḥ sōyam Śrī-raṅgarāya-kṣhitipati tilakō ratna-Siphāsana-sthaḥ
kīrtiyā nītyā nira-
58. sya Nṛiga-Nala Nahushānapy-avanyām athānyān ā Sētōr ā Sumērōr
Avani-suranutāḥ svaram ā
59. chOdayādrēr ā Pāschātya chalāmtād akhila hṛidaya māvajrya rājyam
praśāsti śubham astu ōm

II-B—

60. aśva-ratna-payōdhimdu gaṇitō Śaka-vatsarē Yuva-samvatsare
61. khyātē māsi cha Āshādha nāmāni ! pakshē valakshē puṇyāyām prathamā Dvā-
62. daśī tithau Perumkoṇḍa purāvāsa Rāmachandrasya sannidhau pada-vākya
pramā-
63. nābhi paragāya suyōgine sarva-śāstra pasūnārtha saurabhya rasa-shatpa-
64. dē Vijayimdra satithēndrē sishe snigdha-tarāya cha Raghunāṇḍana
tīrtha-Śrīpā-
65. da-bastāmbujanmanē Surēndratīrtha Śrīpāda guravē paramātmanē Chōla-
66. māṇḍala rājyastham Tamjāvūr-simni cha sthitam nityavinōda śrī Vala
67. nāḍau pāttōcha kīrtitam Vāḍavillava Nallūrōs-simāmtāt prāgdiśi sthi-
68. tam Toḍuvelli śrī-Śembiyaṅkudi grāma simāmta dakṣiṇam Kāṭṭattottā
grā-
69. ma nattāt simāmtādapi paschimam Tirukkarhāvūrōn Paṭṭiveli simām
tayōr a-
70. pi Vēṭṭārī śrī-Bhōgavannadyār uttarata sthitam Puḍukkudi grāmakēpa
yutam kapi-
71. śa-sōbhitam pañchāsat parimitābhir vrittibhis cha samanvitam Nāvalūr iti
72. vikhyāta grāmasya prati-nāmakam-Rāmachandrapuram chēti śritam
vāstūpa-
73. sōbhitam-ā chamdrākram imam grāmam agrahāram vidhīsitah-Timmapāṁ-
budhi cha-
74. mdrasya nityam dharma pravṛttināḥ vīra śrī Chavvabhōpasya vijñapti-
m anupālayan
75. sarvamānyam chatu-simā samyutam cha samantataḥ—nidhyādibhischa
aṣṭa-bhō-
76. ga svikāraishcha samanvitam—dānādhamana vikṛiti yōgyam vinimayō-
chitam
77. Śrīraṅgarāya Dēvēndrah śrī-Dhanēśō mahā-yasāḥ sahiranya-payō-dhāra-
pūrva-
78. kam dattavan mudā-pratigrihya cha tam grāmam Surēndrō viprasād-vyadhāt
vrittimamptō-
79. tra likhyamptē viprā Vēdānta paragāḥ Yājushōpy Ātrēyā gōtrah śrī Tiru-
mala Bha-
80. ṭṭajah-Chennapaṭṭam Tirumalaḥṭṭah śhaḍvṛttikōtracha saḥavāsi guru
chapa
81. Lakṣmīnārāyapas sudhīḥ—Bhāradvājānvayōbhhyēti Bahvṛichōr vṛitti
panchakam
82. Vikala-dāsaaya sūtō Bhāradvājānvayōdbhavaḥ-sudhīr Ananda-bhaṭṭōpi
Bahvṛi chō-
83. tra trivṛttikah-Anampta paṇḍita sūtō Gōvindāchārya kōvidaḥ Upananyu

84. gôtrabhavô bahvrichôtra trivṛtikah śrī-Nārāyaṇa bhāṭṭasya sūtô
Gautama-
85. gôtrajah-Bahvrichô Giri-bhāṭṭôpi vṛtitrayamihâśnutê Kātyā-
86. yana su-sûtrôtra Kāśyapaśukla Yājushah Timmarasa-sutôbhyêti Kôna-
ppô vṛi-
87. rti pañchakam—Allima bhāṭṭasya sūtô Bhāradvājānvayôdbhavaḥ
Yājusha śrī-Tirumalabha-
88. tṭôpyatra tri vṛtikah-Dēvaṇa bhāṭṭasya sūtô Bhāradvājānvayôd-
bhavaḥ bahvrichô Dēva-
89. na bhāṭṭô vṛti trayam ihâśnutê-Dēvapūjai Śrīnivāśah śrī-Tirumala
bhāṭṭajah Tiru-
90. mala bhāṭṭātmajô Vemkaṭayôpi Yājushau Harita gôtra ubhau pratyêkam
91. chaikārdha vṛtikau-Yājusha Śrīvatsa gôtrô

III-A—

92. Guru rāyasya namdanah Vemkaṭôpy-Ātrēya Gôtrô bahvrichô Gôpinā-
93. thajah-śrīmat Kônēri bhāṭṭôpi Bhavrichô Rāghavātmanajah-Vasishṭha gô-
94. trôpy-Aubhala bhāṭṭôpi kanaka sṛijah Yājushô Gautama gôtro Viṇe
Timma-
95. ppayôpicha-Gautamas Timmarasajô Vemkaṭayôpi Bahvrichah Vaisishṭha
gô
96. Vasishṭha-gôtrâ Viṭṭhala sutas Timmarasâpi cha Kāśyapô Yājushas
Tim
97. marrasabhûr Vemkaṭassudhiḥ-Raṅgubhaṭṭa sūtô Yājushah Kausikā-
nvachah U-
98. dayam bhāṭṭôpi Konjubhaṭṭa putrôpi Yājushah śrī-Tirumala bhāṭṭas cha
śrīmat-
99. Tammarasâtmanajah Vemkaṭapôpi sarvê tē pratyêkam chaika vṛtikah
100. Surēndra-tirtha varyēṇa ava-mathē nityavāsinaḥ—Rāmachamdrasya
pūjā-
101. rtham sthāpitam vṛti saptakam tadidam naya-dhuryasya prathita Śrī-
raṅga-rāya
102. varyasya-sāsana mativala sāsana taru kara dānasya guṇa-nidānasya
103. Śrīraṅga-rāya nripatēs-sāsanatas-tāmmra sāsana ślōkan-kavi-sāsana
104. Svayambhūḥ sarasamabhāṇit Sabhā patēs sūnuḥ-Śrīraṅgarāya bhūpāla
śā-
105. sanād Virapātmanajah śrīmad Gaṇapayā-chāryô vyalikhat tāmmra sāsanaṁ
106. dāna-pālanayôr madhyē dānāt chchbrēyōnu pālanam dānāt Svargam
avā-
107. pnōti palanād achyutam padam-avadattād dvigunam puṇya para-dattānu
pā-
108. lanam-para-dattāpahārēṇa sva-dattam nishphalam bhavet-ava-dattam
para-
109. dattam vā yau harēta vasumdharam shashtir varsha sahasrāṇi viśṭhâyāṁ-
jā-
110. yatē kṛimih-ēkaiva bhagini lōkē sarvēśhām ēva bhōbhujām na bhōjyā
na kara
111. grāhyā vipra-dattā visundhara sāmānyōyam dharma-sētur nripāṇām
kā

112. lē kālē pālaniyō bhavadbhih-sarvanētān bhāvinah pārthi
 113. vēdrān bhūyō bhūyō yāchate Rāmachandrāḥ Rāmachandrāya namaḥ
 (in Kannada characters) Sri-Virūpākṣa.

Note.

(See M. A. R. 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring $11\frac{1}{2}$ " by $7\frac{1}{4}$ ". The record is engraved in Nāgari characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Karpātaka kings, such as E.C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālāngiri plates (M. A. R. 1910, paras 100 and 101). After giving the purāṇic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīranga-Rāya thus: In Pūru's race was born Bharata, in whose line was Śantanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parikshit. Eighth from him was Nanda, ninth from whom was Chalikka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjalēndra, third from whom was Vira-Hemnādi-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīti-nagari. His son was Bukka who firmly established even the kingdom of Sāluva Narasimha. His son by Bullāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkaṭādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīranga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīranga-Rāja. He captured 84 forts, put down the pride of Avahalu-Rāja, defeated the king of Utkala and bore among others, the following titles: *hosi-bīrudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-daḍa-pitamaha*, *biruda manyara-gaṇḍa*, *gaṇḍaragūḷi*, *mānya puli*, *maṇḍalika-dharani-vāraha*, *Chalikka-chakravarti* and *biruda rāya rāhuta vēṣyāika bhujāṅga*. He was the chief gem in the necklace Āravītipura, and had Maunīyān Sāmūḷa and other insignia. The inscription then records that on the Prathma-Dvadaśī day of the bright fortnight of the month Āshāḍha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vīra Chevappa-bhūpa, a moon to the ocean Timmapa, with all the usual rights, the village Nāvalūr, sur-named Rāmachandra pura, together with the village Puḍukkūḍi, situated in Nityavinōda-valanādu of Tanjāvūr sime in the Chōla-maṇḍala kingdom, to the *padavākyapramāṇabdhī-pārāga*, a bee in gathering the fragrant honey of the flowers the śāstras. Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his maṭha and the rest distributed among various Brahmans. Then follow the names of the Brahmans and the details of the shares. The boundaries of the villages granted are thus given:—to the west, Vaḍavillava-nallūr; to the north, Toḍuvelli śembiyenkuḍi;

to the east, Kāṭṭattotta; and to the south, Tirukkarhavūr, Paittiveli and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sābhāpati's son Kavi-śāsaana-svayambhū (apparently a title) and the plates were engraved by Virāṇa's son Gaṇapayāśahārya. After five usual final verses comes the king's signature—śrī Virūpāksha.

22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language.

Size 11"×8½" (the last plate only).

ಅದೇ ಶ್ರೀ ರಾಜೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಹದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೧" × ೮ ೧/೨".

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ).

(ಮುಂಭಾಗ)—

1. ಕಾಂಠೋಜ ಭೋಜ ಕಾಳಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲ
2. ಪದ ಪ್ರಾಹ್ಮೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಾ ||೨೪|| ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕೃ
3. ತಿವತಿತಿಲಕೋರತ್ನ ನಿಂಹಾಸನಸ್ಥಃ ಶೀರ್ತ್ಯಾನಿತ್ಯಂನಿರತ್ಯ ಸ್ವಪನಳನಹು
4. ಪಾನಪ್ಯವಧ್ಯಾನಧಾನ್ಯಾಃ | ಆಸೇತೋರಾನುಮೇರೋ ರವನಿಸುರನುತಃ ಸ್ಥೈ
5. ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾತ್ಪಾದಾಚರಾಂತಾದಿವಿಹೃದಯಮಾ
6. ವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ ||೨೫|| ಅಶ್ವ ರತ್ನ ಪಯೋಬ್ಬಿರಂದು ಗಣೇಶಕಟನ
7. ನಾ | ಯುವಸಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಪುಷ್ಯಪ್ರದೇ ||೨೬|| ಕೃಷ್ಣಪಕ್ಷೇತ್ರ
8. ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ಯಾಂಮಹಾತಿಥೌ | ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
9. ಪಾಕ್ಷಸ್ಯನಂವಿಧೌ ||೨೭|| ಶ್ರೀಮತ್ತರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀತತಾಜು
10. ಪಾಂ | ಪದವಾಕೃತ್ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೮|| ಶ್ರೀಮದ್ವೈ
11. ಪ್ಲವ ನಿದಾಂತ ಸಂನ್ಯಾಸನ ಗೋಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಘೋಜ
12. ಪೂಜಕಾನಾಂ ಮುದಾನದಾ ||೨೯|| ಶ್ರೀಮತ್ಪುರೇಂದ್ರ ಯತಿರಾಚಾರ್ಯಾಣಾಂ
13. ಕಟಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀ ವಿಜಯೇಂದ್ರಾರ್ಯಯೋಗಿನಾ
14. ಂ ||೩೦|| ನಿಜಾಂತೇ ವಾನಿನೇ ಮಧ್ವನಿದಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
15. ತ್ವಾರ್ಥವೇದಿನೇ ಜಿತ ವಾದಿನೇ ||೩೧|| ಆಶೇಷಕೀರ್ತಿಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
16. ಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದನಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ.ಬಂಧವೇ ||೩೨||
17. ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೂಟಾರ್ಣತಾಂಪ್ರಯೇ | ಶ್ರೀಸುದೀಂ
18. ದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾಭೀಷ್ಠಪ್ರದಾಯಿನೇ ||೩೩|| ಮಲೇನಿತ್ಯಾಂನದಾನಾ
19. ಥಂ ರಾಮಚಂದ್ರಾರ್ಥನಾಯಕ | ಅಸ್ಮತ್ಪ್ರಾಚೀನಭೂಪಾನಾಮನೇ
20. ಕ ಸುಕೃತಾಪ್ರಯೇ ||೩೪|| ಶ್ರೀತಾಮರಗೇರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
21. ಳುಕಂ | ಗ್ರಾಮಂತಥೈವದಾದಾಮಿ ದೇಶೇಬ್ರಾಹ್ಮಣಾದಿದಂ ಪರಂ ||೩೫|| ಮರಾ
22. ಪ ಹಾರಿಣೀತೀರ ತುಂಗದಬ್ಬೋತ್ತರೇತತೇ | ಯದವಾಳಾಭಿದಗ್ರಾಮಂ ಮಾ
23. ಸವೇದೇಶಸಂಸ್ಥಿತಂ ||೩೬|| ಸಿಂದುನೂರೋರಥ ಸ್ವಾಚ್ಛ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಜ್ಞ
24. ತಂ | ಅರಳೇಹಳ್ಳೇ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರದಾಸ್ಥಿತಂ ||೩೭|| ಧರ್ಮ
25. ತ್ವಚಮೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣನಿದ್ಧನಾ
26. ದ್ಯುಜರಾಸ್ಥಿತಂ ||೩೮|| ಅಕ್ಷೇಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂಸಭೂರು
27. ಹಂ | ವಾವೀಕೂಪತಟಾಕೈಶ್ಚ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ ||೩೯|| ತಿಷ್ಠಪ್ರತಿಷ್ಠ
28. ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯದಾಗ್ಯ

(ಹಿಂಭಾಗ)---

29. ನಮಸ್ವಿತಂ | ಪರಿತಃ ಪ್ರಯುಕ್ತಃ ಪುರೋಹಿತ ಪುರೋಗಮ್ಯಃ | ೪೦ ||
30. ವಿನುಕ್ತೈರ್ವಿವಿಧೈಶ್ಚೌತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ವಾಂತಕೀರ್ತಿಃ
31. ಸಂಪನ್ನತ್ವದ್ಧಮಾನಸಃ | ೪೧ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
32. ಯೋಮನಸ್ವಿನಾಂ | ನಹಿರಣ್ಣೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
33. ತ್ರವಾನ್ಮದಾ || ೪೨ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲತಾಸನಾದ್ವೀರಣಾತ್ಮಜಃ
34. ಕುಶರೋ ಮಿಂಗಣಾಂಡಾರೋ ವ್ಯಲಬತಾ ಮೃತಾಸನಂ | ೪೩ || ಶ್ರೀ
35. ದಾನಪಾಲನಯೋ ಮೂರ್ಧ್ವೇದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪ್ರಸಂಗಮ
36. ವಾಪ್ನೋತಿ ಪಾಲನಾದಯ್ಯತಂ ಪದಂ | ೪೪ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂ ಪರ
37. ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ೪೫ ||
38. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪವರ್ಷನಹ
39. ನಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ೪೬ || ಏಕೈವಭಗಿನೀರೋಕೇನರೈಷಾ
40. ಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ೪೭ ||
41. ಸಾಮಾನೋಯಂಧರ್ಮಸೇ ತುನ್ಮಜಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀಯೋಧವ
42. ದ್ವಿಃ | ಸರ್ವಾನೇತಾರ್ಥಧಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚ
43. ತೇ ರಾಮಚಂದ್ರಃ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration.

Front---

1. Kāp̄hhōja-Bhōja-Kāḷiṅga-Karabātādi parthivaiḥ sauvidalla
2. padaprāptaiḥ prastuta stuti ghōṣhaṇaḥ | 24 | sōyaṃ Śrīramgarāja kshi-
3. tīpati tilakō ratna simhāsanaasthah kirtyā nityaṃ nirasyan nripa Naja-Nahu
4. shān-apy-avaadhyān-athānyān | āśētōr-ā Sumērōr avani-surannataḥ svai-
5. ramāchōdayādīdrēr āpāsachād āchalāmtād-akhilahrīdayaṃ ā-
6. varjya rājyaṃ prasāsti | 25 | āśva-ratna-payōbhdhimdu gaṇitē Śakajanma-
7. nā | Yuva-samvatsare Māgha māsy-amaṅgha phala pradē | 26 | Kṛishṇapakshē
8. yōdasyāṃ Śivarātryāṃ mahātithau | Pampākshētrnivāsa śrī Virū-
9. pākshasya samunnidhau | 27 | śrīmat-paramahamṣākhiya-parivrādīsatā-ju-
10. shāṃ | padavākya-pramāṇābldhi pārīṇāṇāṃ niramkūṣaṃ | 28 | śrīmad-Vai-
11. shṇava siddhānta samsthāpana garīyasāṃ Rāmachandra-padāmbhōja
12. pūjakānāṃ mudāsadā | 29 | śrīmat Surēndra yatirāt-pāṇipam-
13. kaja-janmanāṃ | sadva-tamtra svatamtra śrī Vijayāmdrāyayōginā-
14. m | 30 | nijāmtēvāsinē Madhvasiddhāntārthōpadēśinē | Vēda-Vēdāṅga-ta
15. tvārtha vēdinē jitavādinē | 31 | āśēshatīrtha samchāra pavitrikṛita
16. chētasē | vidvat-kumuda samdōha kaupudī priya bāṃdhavē | 32 |
17. rājādhirājākṛira kōṭikūṭārchitāmghrayē śrī Sudhīm-
18. drayatīndrāya bhaktābhishṭa pradāyinē | 33 | māṭhē nityāṃna dānā-
19. rthaṃ Rāmachandrarāchanāyacha | asmat prāchīna bhūpānām anē-
20. ka sukritāptayē | 34 | śrī Tamaragerē rājyē grāmaṃ Baobchanahā-
21. lūka m | grāmam tathaiva Bādāmi dēsē Khyādābbhidam param | 35 | Malā-
22. pahārīṇī tīrē Tumpabbhadrōttarē tatē | Yādavāḷābbhida grāmam Mā-
23. navidēśa samsthitam | 36 | Smḍbusūrōradhasthāchcha grāmam Chimcha-
24. lasamjñi-
24. tam | 0 | Araḷēhallī nāmānam | Tāvudugumḍēradhaḥ sthitam | 37 |
- dharmavi-

25. t-sachivairēvaṃ nischitya grāma paṃchakam | nidhī-nikshēpa-pāshāṇa
siddha sâ
26. dhya jalānvitam | 38 | akshināgāmi samyuktam bahubhōgyam sabhūru
27. ham | vāpi-kūpa-taṭākaiścha-grahārāmais-cha samyutam | 39 | śishya-
praśishya
28. sambhōgyayōgyam vinimayōchitam | dānārtha dharma vikṛiti-yōgya
bhāgya

Back—

29. samanvitam | paritah prayutaiḥ snigdhaiḥ purōhitapurōgamaḥ | 40 |
30. vinutair vividhair śrautapathikair vibudhair-yutah | digantavisrāṃta
kīrti
31. sampannassuddhamānasah | 41 | Srīraṅga rāja bhupālō mānani-
32. yō manasvinām | sahiranyōdakam dhārā-pūrvakam da-
33. ttavān mudā | 42 | Srīraṅgarāja bhupāla śāsanāt Virapātmaḥ
34. kuśalō Miṅgaṇāchāryō vyalikhatntāmra śāsanam | 43 | sri
35. dāna-pālanayōr madhyē dānā chhreyōnnpālanam dānāt svargam a-
36. vāpuṭi pālanād Āchyutam padam | 44 | sva dattā-dviguṇam punyam
para
37. dattānupālanam | paradattāpahārēṇa sva dattam nishphalam bhavet | 45 |
38. svadattām paradattām vā yōhareta vasumpdharām shashti varsha saha-
39. srāṇi viśthāyām jāyate krimiḥ | 46 | ēkaiva-bhaginī lōke sarvēśhā-
40. m-ēva bhūbhujām na bhōjya na kara grāhyā vipra-dattā vasumpdharā | 47 |
41. sāmānyōyam dharmaśetur nripāṇām kālē kālē pālanīyō bhava-
42. dbhiḥ | sarvān etān bhāvinaḥ parthivēndrān bhūyō bhūyō yācha-
43. tē Rāmachandraḥ

sri Virūpāksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmi matt of Nanjangūd. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmaragere kingdom, Khyāḍa in Badāmdēśa, Yaḍvāla on the bank of the Malāpahāriṇī and the Tungabbadrā in Mānavi-dēśa, Chinchala below Sindusūr and Aralihalī below Tāvudugunḍi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuḍa in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrājakāchārya, padavākya-pramāṇābdlhi-pārīṇa, Vaishṇavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Maṭha. By order of the king, Virāṇa's son Miṅgaṇāchārya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz., Ś 1497, Yuva sam. Māgha ba. 13, correspond to Saturday, 28th January 1576 A.D.

23

Fourth copper plate record in the same matt.

Telugu characters and Sanskrit language; 3 Plates : Size 11"×8½".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಹದ್ವರುಷ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

3 ಹಲಗೆಗಳು; ತಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮½"

(1ನೆಯ ಹಲಗೆಯ ಹಿಂದಾಗ) —

೦೧ ೦ ೧೦

1. ಶ್ರೀ! ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋಕ್ಯ ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಪರೇರ್ಲರಾವರಾಹಸ್ಯ ದಂ
3. ಪ್ತಾದಂಧಸ್ತಪಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲಕಾಯತ್ರಧಾತ್ರೀ ಧತ್ರ ಶ್ರಿಯಂದಧಾ | ಕರ್ಯಾಣಾಯಾಸ್ತು
4. ಪೋದ್ವಾಮ ಪ್ರತ್ಯಾಹ ತಿಮಿ
5. ರಾಪಹಃ | ನಗಜೋಷ್ಯಗಜೋದ್ಯುತಃ ಪಂಚಾಸ್ತೇನಾಪಿರಾಲತಃ |
6. ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಬಾತಂ ಸಮೈಕ್ಷಣಂಹರೇಃ | ಅಲಂಬನಂ
7. ಚಕ್ರೋರಾಣಾಮಮರಾಯುಷ್ಯ ರಂಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯಪುರೂ
8. ರವಾಬುದನುತನ್ಯ ಸ್ಯಾಯು ರನ್ಯಾತ್ಯಜಃ | ಸಂಜಙ್ಗೇನಮುಜೋ
9. ಯಯಾತಿರಥವತ ಸ್ಯಾಜ್ಯಪುರುಸ್ತತಃ | ತದ್ವಂಶೇಧರತೋಬ
10. ಧೂವನ್ಯಪತಿನ್ಯತ್ವಂತತೌಶಂತನು ಸ್ತತ್ಪು ರ್ಯೋವಿಜಯೋಧಿಮ
11. ನ್ನುರುದಭೂತಸ್ಯಾತ್ಪರಿಕ್ಷತತಃ | ಸಂದಸ್ತ ಸ್ಯಾತ್ಯಜೋನೌಸ
12. ಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಯತ್ವಲಕ್ಷ್ಯಾಪನತ್ವಪ್ರಮತ್ತೀನರಪ
13. ತಿರಥವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜ್ಜನೇಂದ್ರೋ
14. ದತಮ ಉಡುನ್ಯಪೋವೀರಹೇಮಾನುರೂಪಸ್ತಾ ತೀರ್ಯೋಕೋ
15. ಮುರಾರಾತ್ಯತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀತಃ | ೧೨ | ತತ್ಪುರೋ
16. ಜನಿತಾತಚ್ಚನ್ನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ನಿ ತ್ರಗಣಾಸ್ತತೋ
17. ಪುನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವಸ್ತಪತಿ
18. ಸ್ತಸ್ಯೈವಜಙ್ಗೇನುತೋ ವೀರೋರಾಭವ ದೇವರಾಡಿತಿತತ್ತ್ರೀಪಿಂನಮೋ
19. ಧೂಪತಿಃ | ೧೩ | ಅರವಾಚನಗರೇ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೋಪತಿ
20. ಸ್ತುತಃ | ಯೇನಸಂಸ್ತುತನ್ಯಸಿಂಹ ರಾಜ್ಯಮುಜೈದಮಾನ ಮಹನಾಸ್ಥಿರೀ
21. ಕೃತಂ | ೧೪ | ಸ್ವಕಾಮಿನೀಸ್ತತನುಕಾಂಕ್ಷಿರಾಕ್ಷಿಪಂಕ್ಷೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
22. ಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕರ್ಯಾಣೀನೀಂ ಕಮಲನಾಥ ಇವಾದ್ವಿಕನ್ಯಾಂ ಮರಾಂ
23. ದಿಕಾಮುದವಹದ್ವಹಮಾನತೀರಾಂ | ೧೫ | ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
24. ಳಾತುಗಂಮೂಧವಾತ್ಮಮಾರ ಮಿವಶಂಕರಾತ್ಮಲ ಮಹೀಧೃತಃ ಕನ್ಯಕಾ ಜಯಂ
25. ತ ಮಮರಪ್ರಭೋರಪಿ ಶಟೀವಬುಕ್ಕಾದಿಪಾತ್ಮತಂಜಗತಿ ಮಲ್ಲಮಾಲಧತ ರಾ
26. ಮರಾಜಂಸುತಂ | ೧೬ | ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿವನ್ಯ ಚಂತಾಮಣೀಃ ಪ್ರಭೂತಾರ್ಥಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂದಾಗ) —

೦೧ ೨ ೧೦

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂದೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಷಾಂದಿಕಾಧಿ

27. ಚ್ಚುಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಮಾಧಿಕೃತ್ಯಮಧವತ್ರ ನಯಸ್ತ ಪೋದಿಃ ಶ್ರೀ
 28. ರಂಗರಾಜನ್ಯ ಪತಿ ಶ್ವತಿವಂಶಧೀರಃ | ಅರ್ಜುನಮುಲ್ಲಸಿತ ಕಾಂತಿಧರನ್ಯುಜಿ
 29. ತ್ವಂ ನೇತ್ರಾಣ ಮೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
 30. ಸ್ಯ ಮೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ | ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಧಯ
 31. ಕಂಪಿತಾಃ || ೧೩ || ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕಪೀರೇದರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ಯಂವ
 32. ಲಗ್ನೇ | ಕಾಟಿಲ್ಯಂ ತತ್ಕುಂತರೇಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋದೇ ಚಾಪಲಂತತ್ಯ ಚಾಕ್ಷೇ ||
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿಕ್ಯತಾನಿಯೇನ | ಯೇ
 34. ಪಾಂ ಯಥಾ ಪಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋದತಪಾರ್ಥಿವೇಂದ್ರಾಃ
 35. ೧೫ || ಪಿತರಿಪುರನಮೇಷ್ಯೋನೂಯ ಮಾನೋಪಿನಿತ್ಯಂ ಶತಬಿರುದರ ಗಂಡೋರಾಯ
 36. ರಾಯಾಸ್ತಮಿಂಡಃ | ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ಸಿಂಹಲಾರಾಟಕಾದಿ ಪ್ರಕಟಿತ ದಿರು
 37. ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳಪಿತಾಮಹೋನತಾನಾಮಧ
 38. ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪೂಣಾಂ | ಅಲಮಯಮರಿರಾಜಮಾನ ಮರ್ದೀತ್ಯ
 39. ವಿಲಜನ್ಯೈ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿಶೋದರೋಬಿರುದ ಮಾನ್ಯ
 40. ರಗಂಡ ತೋದ್ವಂದ ಬಲಹಃ | ಕರೀಂದ್ರಜಯ ಪಂಡಿತ ನೀರಯುತಃ | ಚಂದಿ
 41. ಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯವೃಳಿ ಮಾನ್ಯ
 42. ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾಸಮುಲ್ಲಸನ್ನಾರವೇಷಿಪುರದಾ
 43. ಯನಾಯಕಃ | ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಪಾತ್ರಯನ್ವಂಡಲೀಕ ಧರಣೀವರಾಹ
 44. ತಾಂ | ೧೯ || ಒಪಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪಜಿತಾ ನಮಕಾಂ
 45. ಡಃ | ದಾಪಿಯ ತಪ್ತವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಧರಧೂವನಬಂಡಃ |
 46. ೨೦ || ರಾಜಾದಿರಾಜಶ್ವೇಜಸ್ಮೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ
 47. ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ದಾಪಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ
 48. ತಸ್ತುತಃ | ಹಿಂದು ರಾಯಸುರತ್ಪಾಣೋ ದುಪ್ಪತಾದೂಲ ಮರ್ದನಃ || ೨೨ ||
 49. ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಪ್ಪದಾಯಕಃ | ನಿತ್ಯಾಂನದಾನ ನಿರತಸ್ತತ್ಯ
 50. ಥಾ ಸಕ್ತಮಾನಸಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷತಿಪತಿ ತಿಲಕೋರತ್ನಸಿಂ
 51. ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರನ್ಯಕ್ ನೃಪನಳನಹುಷಾನಪ್ಪವಧ್ಯಾನಧನ್ಯಾ
 52. ಅಸೇತೋ ರಾನುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾ ಪಾ
 53. ಶ್ವಾಧಾಚಲಾಂತಾದಿಭಿ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರತಾಪ್ತಿ || ೨೪ ||
 54. ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣತೇಶಕಚ್ಚಿತ್ತಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷೇ

(3ನೆಯ ಪುಟ ಮಂಥಾನ) —

೦ | ೩ | ೧೦

55. ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿಲಸನ್ಯಸ್ಥಿತೇ ಮತೇ ರಾಮಾ
 56. ಭಿಷೇಕಸಮಯೇ ರಾಮವಿಲಸ ಸಂನಿಧೌ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಧ ಪರಿಪ್ರಾ
 57. ಡೀತತಾಜುಪಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ದಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀ
 58. ಮದೈಶ್ವರ್ಯವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂ
 59. ಜಕಾನಾಂ ಮುದಾನದಾ | ೨೮ || ಶ್ರೀ ಚಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ
 60. ನೈನಾಂ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ
 61. ತೇವಾಸೀನೇವಾಧ್ಯ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇ
 62. ದಿನೇ ಚಿತವಾದಿನೇ | ೩೦ || ಅಶೇಷತೀರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತಸೇವಿದ್ಯತ್ಯು
 63. ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾಜಕೋಟೀ
 64. ರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಧಿಕಾ ಭೀ
 65. ಪ್ಪ ಪ್ರದಾಯಿನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮಠಂ | ವಿ
 66. ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರ್ಯಃ ಸಮರ್ಪಿತಂ | ೩೩ || ಅನೇಕೋನೂ
 67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮಯುತಂ | ತಥಾಕೋಪ್ಪಳದೇಶೇವ ರೇಷಗಿರೈ

68. ಭದಂ ಪರಂ | ೩೪ || ಗ್ರಾಮಂ ಗಂಗಾವತೀದೇಶೇ ತಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ದಾ
69. ಪುರಂ ಹೊನ್ನಮಟ್ಟಿ ಗ್ರಾಮಂ ಕುಷ್ಟಗಿದೇಶಗಂ | ೩೫ || ತವಾಚೆಕ್ಕಲಕೋಟಾಪ್ಪ
70. ದೇಶೇ ಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪತಿ ವಿಷ್ಣುತಂ ತುಂಗದದ್ರಾತಟಸ್ಥಿತ
71. ಂ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ದೇಶಕ್ಕೆ ಗ್ರಾಮಪಟ್ಟಂ ಸುಮಂತ್ರಿಭಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72. ಪಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುದೋ
73. ಗ್ಯಂ ಸದೂರುಹಂ | ವಾವೀಕೂಪತಟಾಕಾಧ್ಯೈರ್ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
74. ಂ | ೩೮ || ಶಿಷ್ಯಪ್ರತಿಷ್ಠಾಸಂಘೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮ ವಿಕ್ರೇ
75. ತಿಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ | ೩೯ || ಪರಿತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76. ರೋಗಮೈಃ | ವಿನುತ್ಯೈರ್ವಿವಿಧೈಃ ಶ್ರುತಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
77. ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹರಣ್ಯೋದಕಂ
78. ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸ
79. ನಾದ್ವೀರಣಾತ್ಮಜಃ | ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವ್ಯಲಬತ್ತಾಮ್ರಶಾಸನಂ |
80. ೪೨ || ದಾನಪಾಲನಮೋರ್ಮಧೈದಾನಾಚ್ಛ್ರೇ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಗ
81. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ ||

(3ನೆಯ ಹಂಗೆಯ ಹಿಂಧಾಗ) —

82. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತ
83. ಂ ನಿವೃಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ |
84. ಪಪ್ಪಿವರ್ವ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85. ಸರ್ವೇಷಾಮೇವಭೂಧುಜಾಂ | ಸರ್ವೋಪಾಸಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವನುಂಧ
86. ರಾ | ೪೬ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀಯೋ
87. ಧವದ್ವಿಃ | ಸರ್ವಾನೇತಾನ್ ದಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾ
88. ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ.

I-B—

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಚಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ಶ್ರೀಲೋಕನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇಲಿಲಾವರಾಹಸ್ಯ ವಂ
3. ಛಾಂದಸ್ತಾಪಾತುಬಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯವಧಾಶ್ರಿ ಛತ್ರ ತ್ರಿಪದಧಿ | ಕಲ್ಯಾಣಾಯಾಸ್ತುಬೋಧಾಮ
ಪ್ರತ्यूಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪಗಜೋದತಃ ಪಚ್ಚಾಸ್ಯನಾಪಿಲಾಲಿತಃ |
5. ಜಯತಿಸ್ಥಿರಜಲಧೇಜಾತಂ ಸಂಯಜ್ಞಂ ಹರೇ | ಅಲಂಕನಂ
6. ಚಕೋರಾಣಾ ಮಮರಾಯುಕರಂ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಬೃಧಸುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃ | ಸಂಜ್ಞೇನಹುಪೋ
8. ಯಾತಿರಭವತ್ಸಮಾಚಪುರಸ್ತತಃ | ತಕ್ಷಶೇ ಭರತೋ ವ
9. ಭುವ ನೃಪತಿಸ್ತಸ್ಯಂತೇಶಂತನುಸ್ತತುಯೋ ವಿಜಯಾಭಿ ಮ
10. ನ್ಯುರದಭೂತಸ್ಮಾತ್ಪರೀಕ್ಷಿತತಃ | ನಂದಸ್ತಸ್ಯಾತ್ಮಾಜೋಮೌ ಸ
11. ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜಾಶ್ವಲಕಧಮಾಪಸ್ತಸ್ಯಮಮ ಶ್ರೀ ನರಪ
12. ತಿ ರಭವದ್ರಾಜ ಪೂರ್ವೋಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜನೇಂದ್ರೋ
13. ದಶಮ ಉಬುನೃಪೋ ವೀರಹೇಮಾನುಕುಪಸ್ತಾರ್ತೀಯಿಕೋ
14. ಮುರಾರೈಕತನನಿರದಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತತುಯೋ
15. ಜನಿತಾತ ಚಿತ್ರಮಮಹಾಪಾಲೋ ನಿಜಾಲಂಕನಾಸೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16. ಧನತರಾಃ ದುರ್ಗಾಶ್ರಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇವನಸೋಮಿದೇವ ನೃಪತಿ |

17. स्तस्यैवजोहेसुतो वीरोराघवदेवराडितित श्री पिनमो
18. भूपतिः ॥ ७ ॥ आरवीटिनगरीविभोरभूदस्य बुक्क धरणी पति
19. स्सुतः । येनसेधुतनृसिंह राज्यमप्येधमान महसास्थिरी
20. कृतं । ८ ॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपती बुक्कावनी पतिल
21. को नवनीरजाक्षी । कल्याणिनी कमलनाभ इवाग्नि कन्यां मह्यं
22. विका मुदवददुमानशीलां । ९ ॥ सुतेव कलनांबुधः सुरभि
23. लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24. तवमर प्रमोरपि शचीवबुक्काधिपात्सुतं जगतिमलमालभत रा
25. मराजंस्तुतं । १० ॥ श्रीरामराजक्षितपस्य चितामणेः प्रभूतार्थि

II-A—

० ॥ २ ॥ ०

26. कदंब का नास लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
27. च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
28. रंगराजनृपतिश्शशिवंशधीरः । असनूसमुल्लसित कांतीभिरस्य चि
29. त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
30. स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31. कंपिताः ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणमेवकार्ष्यं च
32. लग्नं । कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजं चापलं तत्कटाक्षे ॥
33. १४ ॥ माहंतिदानानि महाभुजेन कीर्तनिदानानि कृतानि येन । ये
34. यां यथा संख्यतयाच पूर्व पराजिताः षोडशपार्थिवेन्द्राः ॥
35. १५ ॥ जितरिपुरनिभैस्तूयमानोपि नित्यं शश विरुद्र गंडोराय
36. रायास्तर्मिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित विरु-
37. द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल पितामहोनतानामभ
38. य पदार्पण तत्परोरिपूर्णा । अलमयमरिराजमानमर्दात्य
39. खिलजनैरभिगीयमानधामा । १७ ॥ तांडवितोदरोविरुदमान्य
40. र गंड तयोहंड वलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
41. म शालिबाहुवल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमान्य
42. महाविरुदः । १८ ॥ सारवीररमयां समुल्लसन्नारेदि पुरदा
43. य नायकः । कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
44. तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषण रूपजिता समकां
45. डः । भाषिततप्पुवरायरगंडः पोषण निर्भरभूवनखण्डः ।
46. २० ॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः । मूरायरगण्डा
47. डः परराज भयंकरः । २१ ॥ भाषातिलङ्घ्य भूपाल भुजंग चरि
48. तस्तुतः । हिन्दु राय सुरबाणो दुष्टशार्दूल मर्दनः ॥ २२ ॥
49. इत्यादि विरुदैर्नित्यं वंदिनामिष्टदायकः । नित्यां न दाननिरतस्सत्क
50. था सक्त मानसः । २३ ॥ सोयं श्रीरामराजः क्षितिपति तिलकोरजसि
51. हासनस्थः कीर्त्या नित्यं निरस्यन् वृषनल्लनहुपानप्यवध्यान धन्यान् ।
52. आसेतो राममेरोरवनिमुरनुतः स्वैरमाचोदयाद्रेरा पा
53. ध्वादाचलान्तादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
54. बाण पावकवेदैदु गणितेशकचिद्धितः । श्रीमति श्रीमुखेवर्षे

III-A—

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55. श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मंडे गामा
56. भिषेकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परित्रा
57. डीशताजुषां । पदवाक्य प्रमाणाधिपारीणानां निरङ्कुशं २७ ॥ श्री
58. मद्द्वैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पृ
59. जकानां मुदासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
60. न्मनां । सर्वतन्त्रस्तन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
61. तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्त्वार्थवे
62. दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
63. मुद संदोहकौमुदी प्रियबंधवं । ३१ । राजाधिराज कोटी
64. रकोटिकूटार्चिताह्वये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
65. ष्टप्रदायिने । ३२ ॥ मुदगल्लमहादेशे मयूरक्षेत्रगं मठं । वि
66. बुधेन्द्रयतींद्रैभ्यः प्राग्वार्यैः समर्पितं । ३३ ॥ आने होस्
67. रु नामानां ग्रामं जनपदैर्युतं । तथा कोप्यब्ददेशेपि लेपगिर्य
68. मिदं परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
69. पुरं होत्रमद्वेग्रामं कुष्टिगिदेशगं । ३५ । तथाटेक्कलकोट्याख्य
70. देशेग्रामं मनोहरं । हेरकत्विति विख्यातं तुङ्गभद्रा तटस्थित
71. ० । ३६ ॥ एवं निश्चित्य धेशैर्ग्रामपदकं सुमन्त्रिभिः निधिनिक्षेप पा
72. षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
73. ग्यं समूहं । वापीकूपतटाकाद्यैर्ग्रहाराभैश्च संयुत
74. ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्धधर्मविक्री
75. तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
76. रोगमैः । विनुतैर्विविधैः श्रौतपण्डिकैर्विबुधैर्युतः । ४० ॥ श्री
77. रामराजभूपालो माननीयोमनस्विनां । सहिरण्होदकं
78. धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
79. नद्वीरणात्मजः । कुशलोमङ्गणाचार्योव्यलिखत्तान्नशासनं ।
80. ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
81. मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

III-B—

82. स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
83. ० निष्फलंभवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवमुन्धरां ।
84. षष्टिर्वर्षसहस्राणि विप्रायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
85. सर्वेवामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
86. रा । २६ सामान्योयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
87. भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयो
88. चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्षः

1-B—

1. śrī | nama-tunga śiraś-chumbi chandra chāmara chāravē | trī-lōkya-na-
2. garārambha mūla-stambhāya Sambhavē | Harē līlā varāhasya dam-
3. shtrādāṃḍas-sapātuvah | Hēmādri kalasā yatra dhātri chchatra śriyam
4. dadhan | kalyāṇyāstu vōddāma prathyūha timi-
5. rāpahā | sagajōpyagajōdbhūtaḥ pañchāsyēnāpi lālitaḥ |
6. jayati kshīra jaladhēr jātam savyēkshaṇam Harēḥ | ālamhanam
7. chakōrāṇām amarāyushkaram mahāḥ | pautrastasya Purū-
8. ravā Budha-sutas tasy Ayur asyātmanajāḥ | samjajñē Nahushō
9. Yayātir abhavat tasmāchcha Pūrus tataḥ tadvaṃsē Bharatō ba-
10. bhūva nripatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
11. nyur udabhūt tasmāt-Parikshat-tataḥ | Namdas tasyātmanājō sau sa-
12. majani navamas tasya rājās-Chalakka kshāmāpas tat-saptama śrī narapa-
13. tir abhavat rājapūrvō narēndrah | tāsyaśīt Śajjanēndrō
14. daśama Uḍunripō vīra Hēmānurūpas tārtiyikō
15. Murāraṇ kṛitanatir udabhūt tasya Māyāpurisāḥ | 6 | tatturyō-
16. jani Tāta-Chinnama mahipālōnījālōkanas chāsīn mitragayas tatō
17. ghanatarāḥ durgāscha yēnāvritāḥ | anyē kēchana sōgnidēvanripati-
18. stasyaiva jāñē sutō vīrō Rāghavadēvarāditi tata śrī pipnamō
19. bhūpatih | 7 | Āravīti nagari vibhōrabūdasya Bukkadharānīpati
20. ssutaḥ | yēna samunuta Nṛsimharājyamapyēdhamāna mahasā sthiri-
21. kṛitam | 8 | svah kāmīni svatanu kāmītibhirākshi paṃtīm Bukkāvanīpa-tila-
22. kō navañūrajākshīm | Kalyāñīm Kamala-nābha ivābdhi kanyām Mallām-
23. bikā mudavabad bahumānnyasitam | 9 | sutēva kalasāmbudhēḥ surabhi-
24. lāsugam Mādhavāt Kumāram iva Śamkarāt kulamahībhitāḥ kanyakā
25. jayam-
26. tam anam prabhōrapi Śachiva Bukkādhipāt sutam jagati Mallamāla-
27. bhata Rā-
28. marājam sutam | 10 | śrī Rāmarāja kshītīpasya chintāmanēḥ prabhūtārthi-

II-A—

29. kadambakānām Lakshmrivāmbhōrolalōcha-nasya Lakkāmbikābhū-
30. chcha kuṇṭambanīti | 11 | tasyādīkaiś samabhavat tanayas tapōbhīḥ Śrī-
31. ramgarāja nripatis Śasivamsadhīrah | āsan samullasita-kāmītibh-irasya chi-
32. tram nētrāṇi vairi-suhṛidām cha nīramjanāni | 12 | yasya śrī Rāmarāja
33. sya vaisyā iva mahibhujāḥ | prayachchhamti ka ram nityam atyartham
34. bhaya-
35. kampītāḥ | 13 | yasmin sāsatyēkavirē dharitrim epākshīṇām ēvakārsyam va-
36. lagnē | kantilyam tatkuṃtalē karkasatvam tadvakshōjē chāpalam tat
37. katākshē |
38. 14 | mahamti dānāni mahābhujēna kīrtē nīdānāni kṛitāni yēna | yē-
39. shām yathā samkhyatayā cha pūrvam parājītāḥ shōdasa pārthivēndrah
40. 15 | jitaripur-animēsbai stūyamānōpi nityam śāsābirudara gamdō rāya-
41. rāyastamīṇḍah | prathitatara charitrah śimha lālātakādi prakāṭitabiru-
42. dasrīḥ pāṭitārātilōkah | 16 | ubhayadala pitāmahō natānām abha-
43. ya padārpaṇa tatparō ripūṇām | alam ayam ari rājamānamardītya
44. khilajanair abhigīyamāna dhāmā | 17 | tāṃḍavitōdarō birudamānya
45. ra gamda tayōddamḍābalahāḥ | karīṇdrajayapamḍita virayutaḥ | chamḍi
46. masāli bāhubaladamḍita vairigaṇah | gamḍagūḷi manya pulimānya

42. mahābirudaḥ ॥ 18 ॥ sāravīramayaḥ samullasan āravīti puradā-
 43. ya nāyakaḥ ॥ kumḍaliśvaramahābhujāśrayan maṇḍalika dharāṇi Varāha-
 44. tāṁ ॥ 19 ॥ ōśadhi-patyupamāyita-gaṇḍaḥ tōṣhaṇa-rūpajitā samakāṁ-
 45. ḍaḥ ॥ bhāṣhiya tappuva rāyara gaṇḍaḥ pōṣhaṇa nirbhara bhū vanakhaṇḍaḥ ॥
 46. 20 ॥ rājādirājas tējasvi śrī rājaparamēśvaraḥ ॥ mūru-rāyara gaṇḍā-
 47. mkaḥ pararāja-bhayamkaraḥ ॥ 21 ॥ bhāṣhātīlamghya bhūpāla bhujamga
 chari-
 48. tastutaḥ ॥ Himḍurāya suratragō dushta sārḍūla mardanaḥ ॥ 22 ॥
 49. ityādi birudair nityaṁ vaṁḍināṁ ishta dāyakaḥ ॥ nityāṁmadāna niratas
 satka-
 50. thāsaktamānasah ॥ 23 ॥ sōyam śrī Rāmarājaḥ kṣhitipati-tilakō ratna-sim
 51. hāsanasthaḥ kīrtiyā-nityaṁ nirasyan nṛipa Nala Nahushānapya vadhyāna
 dhanyān ॥
 52. āśētōr āsumērōr avanisuranutaḥ svairam āchōdayādrēr āpā-
 53. schād āchalāmtād ākhalahridayam āvarjya rājyaṁ prasāsti ॥ 24 ॥
 54. bāṇa-pāvaka-Vēdēṁḍu gaṇitē Śakachihnitaḥ ॥ Srimati Śrīmukhē varshē
III-A—
 55. śrī Rāma-navmī dinē ॥ 25 ॥ dakṣiṇādvārī Vijaya Viṭhalasya sthitē maṭhē
 Rāmā-
 56. bhishēkasamayē Rāmaviṭhala samnidhan ॥ 26 ॥ śrīmat paramahamṣākhya
 parivrā-
 57. ḍīsatājushāṁ ॥ padavākya-pramāṇābḍhi pārīṇāṇaṁ niraṁkuṣāṁ ॥ 27 ॥ śrī-
 58. mad Vaishṇava siddhānta samsthāpana-gariyasāṁ ॥ Rāmāchandra-padāṁ-
 bhōja pū-
 59. jakānāṁ mudāsadā ॥ 28 ॥ śrī Jitāmitratīrthārya pāṇi-paṁkaja-ja-
 60. nmanāṁ ॥ sarvatamtra svatamtra śrī Raghunāṇḍanayōgināṁ ॥ 29 ॥ nijāṁ-
 61. tēvāsine Madhvasiddhāntārthōpadēśinē ॥ Vēdavēdāṅga tatvārtha vē
 62. dinē jitavādīnē ॥ 30 ॥ āśēsha-tīrtha-samchāra pavitrikṛita-chētasē vidvat ku-
 63. muda samdōha kaumudi-priyabāṇḍhavē ॥ 31 ॥ rājādhirāja kōṭi-
 64. rakōṭi-kūṭārchitāṁghrayē śrī Surēṁdrayatīṁdrāya bhaktābhi-
 65. shṭa pradāyinē ॥ 32 ॥ Mudugallu mahādēśē Mayūrakshatragam maṭham ॥ Vi-
 66. budhēṁdra yatīṁdrēbhyah prāgēvāryaih samarpitaṁ ॥ 33 ॥ Ānēhosū-
 67. ru nāmāṇaṁ grāmam janapadairyutaṁ ॥ tathā Koppala dēśēpi Lēpagirya-
 68. bhidhamparam ॥ 34 ॥ grāmam Gaṁgāvātīdēśi Sirugāpuranāmakam Mallā-
 69. puram Honnamatte grāmam kushṭigīdēsagam ॥ 35 ॥ tathā Tekkala kōṭyā-
 khya
 70. dēśē grāmam manōharam ॥ Hērakalviti vikhyātam Tumgabhadra tatasthita-
 71. m ॥ 36 ॥ ēvam nischitya dēśajñair grāma shatkaṁ sumantribhiḥ ॥ nidhini-
 kshēpa pā-
 72. sbāṇa siddha sādhyā jalānvitam ॥ 37 ॥ akṣhīṇāgāmi samyuktam babu bhō-
 73. gyam sabhūruham ॥ vāpikūpatatākādyair-grahārāmaishcha samyuta-
 74. m ॥ 38 ॥ śishya prasiṣhya sambhōgayōgyamvinimayōchitam ॥ dānārdha dhar
 ma vikri-
 75. ti yōgyabhāgya samanvitam ॥ 39 ॥ paritahprayutaiḥ snigdhaiḥ purōhita pu-
 76. rōgamaiḥ ॥ vinutair vividhaiḥ śrantapathikair vibudhairyutaḥ ॥ 40 ॥ śrī
 77. Rāmarāja bhūpālō mānanīyō manasvināṁ ॥ sahiranyōdakam
 78. dhārāpūrvakam dattavān mudā ॥ 41 ॥ śrī Rāmarāja bhūpāla śāsa
 79. nād Virapātmaḥ ॥ kuśalō Maṁgaṇāchāryō vyalikhat tāṁra-śāsanam ॥
 80. 42 ॥ dāna-pālanayōr madhyē dānāchhrēyōnupālanam ॥ dānāt svarga-
 81. m avāpnōti pālanād Achyutam padam ॥ 43 ॥

III-B—

82. svadattā dviguṇaṃ puṇyam paradattānupālanam | paradattāpahārēṇa sva-
datta-
83. || nishphalam bhavēt | 44 || sva-dattām para-dattām vā yōharēta vasum
dhārām |
84. abashṭhir varsha sabaśrāṇi viśṭṭhāyām jāyatē krimiḥ | 45 || ēkaiva bhaginī
lōkē
85. sarvēśhām ēva bhūbhujām | na bhōjyā na kara grāhyā vipradattā vasum dha-
86. rā | 46 sāmānyōyam dharmasētur uripāṇām kālēkalē pālanīyō
87. bhavadbbhiḥ | sarvān ētān bhāvinah pārthivēmdrān bhūyōbbhūyō yā-
88. chatē Rāmachandrah || śrī || śrī

Śrī Virūpāksha*

Note.

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāya and is identical in its contents with the grant of Śrī-Ranga-Rāya I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrī-Ranga Rāya by Lakkāmbikā, the record proceeds to give some details about him: Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *nbhaya-daḷa-pitāmaha*, *biruda-mānyara-gaṇḍa* and *gaṇḍara gūḷi*. He was the chief gem in the necklace Āraṇṇipura and had *simha-lalāṭa* and other insignia. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word. Suratrāṇa of the Hindu kings. Rāma-Rāja, on the Śrī-Rāma-Navami day of the year Śrīmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vijayaviṭhala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the maṭha at the Mayūrakshētra in Mudugalludēsa, which had been previously granted by his ancestors to Vibudhēndra yatīndra, Lēpagiri in Koppaladēsa, Śirugāpura in Gangāvati-dēsa, Mallāpura and Honnamatṭe in Kusṭṭigi-dēsa and Hērakallu situated on the bank of the Tungabhadra in Tekkala kōṭa-dēsa to (with epithets as given in the previous records Nos. 22 and 23) Surēndra yatīndra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmītra-tīrtha. The engraver was Virapa's son Mangapāchārya. After five usual final verses the record closes with the signature śrī Virūpāksha.

Rāma-Rāja of the grant was the Āraṇṇi chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa in 1565 A.D. and also the great-grandfather of Śrī-ranga-Rāya I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record Ś 1435 Śrīmukha sam. Rāma-Navami day, corresponds to Tuesday, 15th April 1513 A.D.

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size 11¼"×8¼".

అదే మలదల్లరువ ఐదవయ శాసన.

తెలుగు అక్షర: సంస్కృత భాష.

ప్రమాణ గుర్తి "X" రచ్చ.

కొనెయి శుంగే మాత్ర.

(మొంథాగ) —

0 1 & 10

1. శ్రీరామనవమిదివే ॥ ౨౫ ॥ దక్షిణద్వార విజయ విఠలస్య స్థితేమలే ॥ రామా
2. భిషేకనమయే రామ విఠల సంస్థితౌ ॥ ౨౬ ॥ శ్రీమత్తరమహంసాఖ్య పరివ్రాడితతా
3. జుషాం పదవాక్య ప్రమాణాబ్ధి పారీణానాం నిరంకుశం ॥ ౨౭ ॥ శ్రీమద్వేత్తివ
- నిద్దా
4. రంక సంస్థాపనగరియనాం ॥ రామచంద్రపదాంధోజ పూజకానాం ముదాన
5. దా ॥ ౨౮ ॥ శ్రీ జీతామిత్ర తీర్థార్చ్య పాణిపంకజజన్మనాం ॥ సర్వ తంత్ర స్వతంత్ర
6. శ్రీ రఘునందనయోగినాం ॥ ౨౯ ॥ నిజాంతే హాసినేమద్వనిద్దాంతాథోజపదే
7. తినే ॥ వేదవేదాంగ తత్పాథవేదినే జితవాదినే ॥ ౩౦ ॥ ఆశేవ తీర్థ సంతార
- పవిత్ర
8. కృతజీతనే ॥ విద్వత్సుముద సంధోజ కౌముది ప్రియ బంధవే ॥ ౩౧ ॥ రాజాధిరా
9. జ క్షోణిర క్షోణి క్షాతాతాంప్రయే ॥ శ్రీ సురేంద్ర యశోద్రాయ దక్షా
10. భిషేప్రదాయినే ॥ ౩౨ ॥ మతేనిత్యాంనదానాథం రామచంద్రాజ్ఞనాయకే ॥
11. తుంగధర్మోత్తరే తీరే శ్రీ పక్ష్యత్పర దేశగం ॥ ౩౩ ॥ రోజల నామకంగామంసర్వ
12. సంపత్సమృద్ధిదం ॥ బసవాపక్ష్యోయేషి మల్లూర్యోరప్యథ స్థితం ॥ ౩౪ ॥ దేశేశ్రీతు
13. రంగ ధర్మాయా దక్షిణంకిరమోత్తరం ॥ కంవార కట్టి నామనం గ్రామమత్యంత
14. సుందరం ॥ ౩౫ ॥ కుముద్వతీనదితీరేశ్రీరక్షేహల్ల దేశగం గ్రామంతిక్వమో
15. రుజ నామకం శుభదాయకం ॥ ౩౬ ॥ ఐవంగ్రామేత్రికంధర్మతత్తర్మేస్సచ్యేస్సహ ॥ నిది
16. నిక్షేప పాషాణ నిద్ధ సాధ్య జరాస్థితం ॥ ౩౭ ॥ అక్షణాగామి సంయుక్తం బహు
17. థోగ్యం నథూరుహం ॥ పావీకూప తటాకాద్యై గృహారామ్యైశ్చ సంయుతం ॥
18. ౩౮ ॥ తిష్ఠ ప్రతిష్ఠ సంభోగయోగ్యం వినిమయోజితం ॥ దానాథ ధర్మ పిత్రీతి
19. యోగ్యధాగ్య సమన్వితం ॥ ౩౯ ॥ పరితః ప్రయుక్తః స్నిగ్ధః పురోజితవ
20. రోగ్యమ్యై ॥ వినుక్తే వివిధ్యై వ్రాత పథిక్వేవిబుధ్యాయుతః ॥ ౪౦ ॥ శ్రీరామ
21. రాజ భూపాలో మానసియోమనస్సినాం ॥ సురసోదకం ధారావృ
22. ర్షకం దత్త వాన్మదా ॥ ౪౧ ॥ శ్రీ రామ రాజ భూపాల శాసనాద్విరణాత్
23. జః కుశరో మంగళాటార్యో వ్యలబత్తామృ శాసనం ॥ ౪౨ ॥ దానపూర్
24. నయోగ్యమ్యై దానాధ్యేయోనుపాలనం ॥ దానాత్సర్గమవాప్యో
25. తి పాలనాద్యుత్తం పదం ॥ ౪౩ ॥ స్వదత్తాద్విగుణం పుణ్యం పరదత్తా
26. నుపాలనం ॥ పరదత్తా పహారేణ స్వదత్తం నిష్కలంధవేత్ ॥ ౪౪ ॥ స్వదత్తా
27. పరదత్తాంవా యోజితేత వసుందరాం ॥ పృథ్వీవర్షసహస్రాణ

(ಹಿಂದಾಗ) —

28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಃ || ೪೫ || ಎಕ್ಕವ ಭಗೀರೋಕೇ ಸರ್ವೇಷಾಮೇವ
29. ಭೂದುಜಾಂ | ನರೋಪಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೋದೋದವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾಃ ದಾಸಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಕ್ರೀ

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಕ್ರೀ ಎರೂಪಾಕ್ಷ

೦ || ೩ || ೦

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇ ಮಠೇ | ರಾಮಾ
2. ಮಿಷೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸಂಪ್ರದಾಯ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿಬ್ರಾಜಿಷತಾ
3. ಜುಘಾಂ | ಪದವಾಖ್ಯ ಪ್ರಮಾಣಾಧಿ ಪಾರಿಣಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವಿಷ್ಣವ ಸಿದ್ಧಾ
4. ಸ್ತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ | ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ ಪೂಜಕಾಂ ಮುಧಾ ಸ
5. ದಾ | ೨೮ || ಶ್ರೀಜಿತಾಮಿತ್ರತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕ್ತಜನ್ಮನಾಂ | ಸರ್ವತನ್ಮ ಸ್ವತನ್ಮ
6. ಶ್ರೀರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇವಾಸಿನೇ ಮಧ್ವಾಸಿದ್ಧಾಂತಾರ್ಥೋಪೇ
7. ಶಿನೇ ವೇದವೇದಾಙ್ಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿನವಾದಿನೇ || ೩೦ || ಅಶೇಪತೀರ್ಥಸಂಚಾರಪವಿತ್ರೀ
8. ಕುತಚೇತಸೇ | ವಿಘ್ನತುಮುದಸಂರೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೊಡೀರಕೊಡಿಕುಟಾರ್ಚಿತಾಗ್ರೇ | ಶ್ರೀಸುರೇಂದ್ರತೀರ್ಥಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ | ೩೨ || ಮಠೇ ನಿಯಾಂನದಾನಾರ್ಯ ರಾಮಚಂದ್ರಾರ್ಚನಾಯುತ |
11. ತುಂಗಭದ್ರೋತ್ತರೇತಿರೇ ಶ್ರೀಲಕ್ಷ್ಮೀಶ್ವರೇಶಗಂ | ೩೩ || ಡೊಲ್ಲಲಿನಾಮಕಂ ಗ್ರಾಮಂ ಸರ್ವ
12. ಸಂಪತ್ಸಮೃದ್ಧಿಂ | ಬಸವಾಪಠ್ಯಣೀಯೇಪಿ ಮಲ್ಲೂರಾಪ್ಯಧಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀ ತು
13. ಜಮದ್ರಾಘಾಃ ದಕ್ಷಿಣಂ ತೀರಮಾಶ್ರಿತಂ | ಕೆಮಾರ ಕಡುನಾಮಾನಂ ಗ್ರಾಮಮರ್ಯತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದತೀರದೀತಿರೇ ಶ್ರೀರಘುಹಿಲಿ ದೇಶಗಂ ಗ್ರಾಮಂ ವ ವಿಕ್ರಮೋ
15. ರಡಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || एवं ಗ್ರಾಮತ್ರಯಂ ಧರ್ಮತತ್ಪರೇ ಸ್ವಾವಿವೇಕ್ಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ಸಿದ್ಧಸಾಧ್ಯಜಲಾನಿವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬ್ರಹ್ಮ
17. ಭೋಗ್ಯಂ ಸಮೃದ್ಧಂ | ವಾಪೀಕೃಪತಟಾಕಾಯೈ ಪ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಮೋಗಯೋಗ್ಯ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಯ ಧರ್ಮವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುತೈಃ ಕ್ಷಿಗೈಃ ಪುರೋಹಿತ ಪು
20. ರೋಗಮೈಃ | ವಿನುತೈಃ ವಿವಿಧೈಃ ಶ್ರೀತ ಪಥಿಕೈಃ ವಿವಿಧೈಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪು
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮುಧಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜಭೂಪಾಲಶಾಸನಾಡೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಳಾಚಾರ್ಯೋ ವ್ಯಾಲಿಖತಾಪ್ರಶಾಸನಂ | ೪೨ || ದಾನಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಂಶ್ಚೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ರೋ
25. ತಿ ಪಾಲನಾದ್ವಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾಂ
27. ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪಞ್ಚಿವರ್ಷಸಹಸ್ರಾಣಿ
28. ವಿಪ್ರಾಘಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಮಗಿನಿಲೋಕೇ ಸರ್ವೇಪಾಂಸವ
29. ಭುಜಾಂ | ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋ ಭೂಯೋ ಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ

ಶ್ರೀ ವಿಠುಪಾಕ್ಷ

Transliteration.

III-A—

1. śrī Rāmanavamśdinē ' 25 ' dakṣiṇādvārī Vijaya Viṭhalasya sthitē maṭhē Rāmā-
2. bhishēka-samayē Rāmaviṭhala saṃnidhau ' 26 ' śrīmat parama haṃsākhyā parivrāḍīsatā-
3. jushāṃ¹ padāvākya pramāṇābdhi pārīṇānām niramkuṣam ' 27 ' śrīmad Vaish-
nava siddhā-
4. mta samsthāpana-garīyasām¹ Rāmachandra padāṃbhōja pūjakānām mudā sa-
5. dā ' 28 ' śrī Jitāmītra tīrthārya pāṇi-pamkaja jannanām¹ sarvataṃtra
svataṃtra
6. śrī Raghunādana yōginām ' 29 ' nijāmtēvāsine Madhva siddhāntārtho-
padē-
7. sinē¹ Vēda-Vēdāṃga tatvārtha vēdinē jitavādinē ' 30 ' asēsha tīrtha
saṃchāra pavitrī-
8. kṛitā chētāsē¹ vidvat kumuda saṃdōha kaumudī priya haṃdhavē ' 31 ' rājādhi rā-
9. ja kōṭira kōṭikūṭārchitāṃghrayē¹ śrī Surēndra yatīndrāya bhaktā-
10. bhishṭa-pradāyinē¹ 32 ' maṭhē nityānna dānārtham Rāmachandrarchanāya
cha¹
11. Tungabhadroṭtarē tirē śrī Lakṣmīsvara dēsagam¹ 33 ' Thoḷali nāmakam
grāmam sarva
12. saṃpat saṃriddhidam¹ Basavāpattāṇiyē pi Mallūrōrapyaḍha sthitam¹ 34 ' dēsē śrī Tu-
13. ṃgabhadrayāḥ dakṣiṇam tirāmāsritam¹ Kaṃmārakaṭṭe nāmānam grāma-
matyāṃta
14. suṃdaram¹ 35 ' Kumudvatī nadi tirē śrī Raṭṭēhalli dēsagam grāmaṃcha
Chikka Mo-
15. raṭī nāmakam śubhadāyakam¹ 36 ' ēvam grāma-trikam dharmā tatparais-
sachivais-saha¹ nidhi
16. nikṣhēpa pāshāṇa siddha sādhyā jalānvitam¹ 37 ' akṣhīpāgāmi samyuktam
bahu
17. bhōgyam sabhūruham¹ vāpi-kūpa tatākādyai grahārāmāischa saṃyutam¹
18. 38 ' śishya praśishya saṃbhōgayōgyam vinimayōchitam dānārtha dharmā
vikriti
19. yōgyabhōgya samanvitam¹ 39 ' paritah prayutaiḥ snigdhaiḥ purōhi-
ta pu-
20. rōgamaiḥ¹ Vinutāir vividhaiḥ srauta pathikair vibudhair yutah¹ 40 ' śrī
Rāma
21. rāja bhūpalō mānanīyō manasvinām¹ sahiranyōdakam dhārāpū
22. rvakam dattavān mudā¹ 41 ' śrī Rāma rāja bhūpālā śāsanāt Virapārtma-
23. jah kuśalō Maṃgaṇāchāryō vyalikhat tāmra śāsanam¹ 42 ' dānappāla-
24. nayōr madhyē dānāchhrēyōnupālanam¹ dānāt svargam avāpnō-
25. ti pālanād achyutam padam¹ 43 ' svadattā dvigūṇam puṇyam paradattā-
26. nupālanam¹ paradattāpahārēṇa svadattam nishphalam bhavēt¹ 44 ' svadattā
27. ṃ paradattām vā yōharēta vasuṃdharām¹ shashṭhivarsha sahasrāṇi

III-B—

28. viśhṭhāyam jāyatē krīmīḥ¹ 45 ' Akaiḥva bhagīnī lōkē sarvēśham ēva

29. bhūbhujām¹ na bhōjyā na kara grāhyā vipradattā vasumdhara² || 46 ||
 30. sāmānyōyam dharmasētur nripāṇām kālēkālē pālaniyō bhavadbhi-
 31. ḥ sarvān ētān bhāvinaḥ pāthivēndrān bhūyōbhūyō yā-
 32. chatē Rāmachandraḥ || 47 || śrī

śrī Virūpāksha

Note.

The present inscription is incomplete, only the last plate measuring 11½" × 8½", being available. This record also, like the previous one, belongs to the reign of the Āravīḍu chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatindra on the Śrīrāma-Navami day in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vijaya-Viṭhala, for the daily distribution of food in the maṭha and for the worship of the god Rāmachandra. The villages granted were Tolali on the northern bank of the Tungabhadra in Lakshmēśvara-dēśa, Kamunārakatte on the southern bank of the same river below Mallūru in Basavāpatṇa-dēśa and Chikka-Moralī on the bank of Kumudvati in Raṭṭehalli. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrī Rāma-Navami day is mentioned; the other details are not available.

25

Sixth copper plate record in the same maṭha. [Plate XIII].

Nāgarī characters and Sanskrit language. 3 plates with ring and seal.

Size 10½" × 7½".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಆರನೆಯ ತಾಮ್ರಪತ್ರವು.

ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತಭಾಷೆ.

ಪ್ರಮಾಣ ೧೦½" × ೭½".

(ಮೂರು ಹಲಗೆಗಳು: ಉಂಗುರ ವರಾಹ ಮೊಹರು ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ವಿವರಣೆ)—

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ಸು
3. ಲಭಃ ಕಲಭಾನನಃ | ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯನ್ಯಶನ್ಯತೇ ವಾಯಾನ್ಮಾಯಾವರಾ
4. ಕೋಯಮವನೀ ನಲಿನೀಂ ಬರಾತ್ ನಿಂಭೋರುದ್ಧರತೋ ಯನ್ಯ ದಂಷ್ಟಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿ ಶ್ರೀ

5. ಹೇತುರಬ್ಜಾ ನಾಂ ಹರದ್ವಕ್ಷಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿರಾಜೈಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
6. ಯಸ್ಯ ವಂಶ ಧುವಾಂ ರಾಜ್ಯಾಂ ಯತೋವೃದ್ಧಿ ಚಿಕೀರ್ಷಯಾ | ಮುಹುರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಯೋ ವರ್ಧಯತೇ ಕ

7. ರಾಂ | ನಿತಾಂತೇಗ್ಗಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಪದ್ವೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಬ ಬಂದಾಲಯಾದಾಸೀದಲ ಬಂದೀ
8. ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿಮಗ್ನೀಪಯಾ ಸಕಲದರ್ಮ ಮರ್ಮ ಸ್ತಶಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9. ಮರ್ಮನು ರಿತಿ ಪ್ರತೀತಃ ಕ್ಷತಃ | ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿಪೀಯ ನೀತಿಂ ಸುಧಾಮ ಧಂಗು
10. ರತರಂ ಭವತ್ಯಬಲಮಂಗಮರ್ವಿಭುಷಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷಾಕುರಿಂಧಾ
11. ನ ಗುಣೋ ನೈಶೇಂದ್ರಃ | ಯೋ ಮಂಡರಾಧೀಶ್ವರ ಹಾರವರ್ಷಾಂ ಮದ್ವೈಯಯೌ ನಾಯಕ ತಾಂ ಮಹಿಮಾ |
12. ಜಜ್ಞೇನ್ಯ ವಂಶೇ ಜಗತಿಶ್ಚರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ದರಣ್ಯಾಃ ಯದ್ವಾಹನತ್ವೇನ ಯ
13. ಯಾ ರಣಾಗ್ರೇ ವೃಷಾಭಿಧಾನಂ ವಿಧುಧಾಧಿನಾಥಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಥಾಬ್ಧೇರ
14. ವನಿಬರಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲ
15. ಶಿತಂ ಗುಣೈರ್ಯದೀರ್ಯೈಃ | ಅನೀತ್ಯತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯಾದ್ಯುತೋ ದಶರಥ
16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ | ಯಶ್ಚಾಜ್ಞಲಜ್ಜಗತಿಧಾಮ ಯಥಾ ತಥಾಸನ್ನೇತ್ರಾಣ ದತ್ಯ ಸುದೃಶಾಂ
17. ಚ ನಿರಂಜನಾನಿ | ಪಾತಾ ಸ್ತಸ್ಯ ಮಹಾಶ್ವಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಸ್ತಾತ್ಪ್ರಮತ್ಫಾ ಯಥಾ ಚತ್ವಾ ರಸ್ತನ
18. ಯಾಸ್ತ ಥೇಮಚ ಗುಣೈರ್ಬ್ಯಾಯಾನ್ಮ ಮಾಯಾಸಿಧಿಂ | ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾಮೋಯಮಾ
19. ಮೋದನ ಸ್ವೀತಾ [ರಾ] ಜ್ಯ ರಮೇ ಸಮೇತ್ಯ ವಪುಃಸೇ ಸಾಕೇತ ಭದ್ರಾಸನೇ ರಾಘವೇಣ ರವಿ [ವಂ] ಶ ಕೇತು
20. ನಾ ಸ್ಥಾಪಿಕೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾಸುರವತೀ ಧುರಂಧರಾ ಮಂಡರಾಚಲ ಭುಷಾ
21. ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ಶಿವಮಾಜಾನಿರಾ ಸೀಲ್ಪಕ್ಷೀಶಾಲೀ ಲಬ ಭೂಪಾಲವರ್ಯಃ | ಸಂಗ್ರೋ
22. ಮಾಗ್ರೇ ಯಶ್ಚುರಾಸಾರಪಾಶೇ ಶ್ಚಾಂಕಿಂ ನೀನೈ ಶೌರ್ಯ ಒಕ್ಕೀರಿಪೂಣಾಂ ಅನ್ಯಾದಶೇವ ಭುವನಾವನ
23. ವಾರಿಜಾಕ್ಷಾಶ್ಚ್ಚಂಗಾರ ರಾಜವದಹಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ದರಣೀ ವಲಯೈಕ ರ
24. ತ್ವಂ ಚೆನ್ನಾಂಬಿಕ ರತಿರಿವಾಜನಿತಸ್ಯ ದೇವೀ | ಸಮಸ್ತ ಮಥ ತತ್ಪ್ರತಸ್ತಕಲ ರಾಜ ಭೂಪಾ
25. ಲಕೋ ಭುಜೇನ ಜಗತಿಭರಂ ಭುಜಗರಾಜ ಧಾಸಾವಹಃ ಹಿಮಾಂತುರಿವ
26. ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತ ಸದರ್ಮಿಣೀ ಮಯಮವಾ
27. ಪ್ಯ ಶಿಷ್ಣಾಂಬಿಕಾಂ | ಯಸ್ಯ ನಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ತುರದ್ರುಮಾಃ |
28. ತವಸ್ಯತಿ ಜಟಾವಂತಸ್ಯ ಪರ್ವತಟಿನೀ ತಚೇ | ತತಸ್ಯ ಜಿತ್ವಾ ಧರಣೀ
29. ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಸ್ಪ್ರೀಸ್ತಲಕ ಕ್ಷಿತಿಂದ್ರಃ | ದೀರೌ ಕುಮಾರೌ ಪದಶಿಂಮ
30. ಭೂಪರಂಗಾಧಿಪಾಪ್ಯ ಲಭತೇಸ್ಯತಸ್ಥಾಂ | ವದಾನ್ಯ ಶಿಲಕಂ ಮಹೀವ

(2ನೆಯ ಕಲಗಯ ಮುಂಛಾಗ) —

31. ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತೌಜಸಂ ವಿಜಿತ ವಿದ್ವಿ
32. ಪಂ ಲೀಲಯಾ | ಸಲಬ್ಧು ಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
33. ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾಚ್ಚನ ಪರಿರಥ ಶಿವಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
34. ಪರಿ ಪರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲದೇವರಾಯ ಇತಿ ದೀರ
35. ತರೋ ಯುವಯೋರ್ಜ್ಜಯತು. ಸುತೋಮದಂಶ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
36. ಅಥ ಮುರೇರಪೋರಂಶೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ವ ಸಲಕ ಸೃಪ
37. ತೇಃ ಪುಣೈ ಸ್ವಾಮ್ಯಾಜ್ಞ ಲಕ್ಷಣ ಲಕ್ಷತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ
38. ಸ್ವಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾದೀಶ ಸಿಂಹಾಸನೇ ಏಲ ಸತ್ಯಸೌ |
39. ವಿಶ್ವಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಚ್ಚಾಧಿವೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
40. ಆನಂದದಾಪ್ತರಭಿಷಿಕ್ಯಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ದರಿತ್ರಿ | ವಿರಾ
41. ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಪ್ಪಭೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರಿ ವಿಜೃಂಭಣೋ ವಿಕ್ರಮಜಾತವೇದನಃ | ಚತ್ರಂನಾಂತ
43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಶ್ಚ ತ್ತು ಭೂಭೃನ್ಯುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
44. ಗುಣೇನ | ಗಾಡಂ ಬಂಧೋನಪರಿರಭತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾನ್ಯಾ ಸಂಧತ್ತೇಯದಪಿ
45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೇಃ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾದಾರಸ್ವರ್ವ ಭೂಭೃತಾಂ
46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನಿಲ ಶಿತಾಂತ್ರಿ ವೇಣ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯಮೈಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಭುಃ ಪ್ರಾ
49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರಿಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ
50. ರಾಗ ಐವನ ಪುನ ತತ್ಸ್ವರ್ಯ ಭೂಲೀ ಧರಸ್ಥಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ
51. ಟ ಕ್ಷೇಡಾರವೇ ಭೈರವಃ | ಶೃಂಗಾಗ್ರದುಪರಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
52. ರೋದರಾ ದಿತ್ಯಾನ್ಯಾಸ ಯತೇದರಿಷು ಚಕಿಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ |
53. ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ
54. ಪಾಂ ಯಥಾ ಸಂಬೃತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಪ್ಷೋಡಶ ಪಾರ್ಥಿವೇಂದ್ರಾಃ |
55. ರಾಜಾದಿರಾಜಸೇಜಸ್ಯ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ
56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘಿಭೂಪಾಲ ಭುಜಂಗ ಇತಿ
57. ವಿಶ್ರುತಃ | ಹಿಂದುರಾಯ ಸುರತ್ಪಾಣೋ ದುಷ್ಪಶಾದೂಲ ಮರ್ದನಃ | ಇತ್ಯಾದಿ
58. ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠುತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಂಗ
59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತ ಸ್ಪಂದಶಿತ ನೈವೋಪ

(2ನೆಯ ಪಲಗಯ ಹಿಂದಾಗ) —

60. ದಃ | ದಶಮುಖ ಮಿವಜಿತ್ಯಾ ದರ್ಪಿತಂ ಮೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ಸೀತಾಂರಾ
61. ಜ್ವಲಕ್ಷ್ಮೀ ಮುಖೇತಃ | ನಯನಿಧಿರಬಿರಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ
62. ರುಮಲರಾಯೋ ವರ್ದತೇ ಧದ್ರಪೀಲೇ | ಅಬ್ಜಂಗಾಮಾಯ ಶೀತಾಂಶು ಗಣತೇ ಶಕವ
63. ತ್ವರೇ | ಶುಭ ಕೃದ್ವತ್ಸರೇ ಮಾನಿಮಾಘೇ ಧರ್ಗವ ವಾನರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶ್ಯಾಂ ಶಿವ
ರಾತ್ಯಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತಿರೋ ಶ್ರೀವಿರೂಪಾಕ್ಷನಂ
64. ನಿಧೌ | ಪಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾವ್ರಕಾಲತ್ರಯೋ
65. ದಂತ ಪರಿಜ್ಞಾನಾಯ ದೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿಮಂದಾರ ವಲ್ಲಕಾವಾ ಚೇತ |
66. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ರಂ ರೋಕ ಹಿ
67. ಕೈಷಿಣೇ | ವೀರಶೈವಾಗ ಮಜ್ಞಾಯ ವಿಜಿತಾಂತರ ಮೈರಿಣೇ ಪ್ತ
68. ಧಿತಾಯ ಕ್ಷಿತಾವೇಮೆ ಬಸವೇಂದ್ರತಪಸ್ವಿನೇ | ವಲತೇ ಹಸ್ತಿ
69. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರ್ಗುಗೋಡು ಸುನೀಮಾಂ
70. ತರ್ಥಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ದೋರಹಳ್ಳಿತಿ ವಿಖ್ಯಾತಾದ್ಗ್ರಾ
71. ಮಾತ್ಮಾಬೀದಿಶಮುಪಾಶ್ರಿತಂ | ಕುರ್ಗುಬೂರ್ಗೋರ್ಗಹಳ್ಳಿಶ್ಚ ಸೀ
72. ಮಾಂತಾದ್ವಕ್ಷಿಣೇಸ್ಥಿತಂ | ಬಸವಾಪುರದವೋರು ಕ್ಷೇತ್ರಾದ್ಯುತ್ಯಾ
73. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂಧಗರ್ಗಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |
74. ಗ್ರಾಮಯೋರುಪನೀಮಾಂತಾದ್ಯುಕ್ತಾದುತ್ತರಕಸ್ಥಿತಂ | ಪುರವರ್ಗತಯಾ
75. ಬೃಹತಂ ಗ್ರಾಮಂಕೊಂರಕೇರ್ಗಾಭಿದಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾಸಂಯುತಂ ಚ ಸ
76. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುನ್ಮಸಿದ್ಧನಾಥಕ್ಷಿಣೇತಿಚ | ಆಗಾಮೀತ್ಯ
77. ಪ್ತಭೋಗಾರ್ಹಂತಜನ್ಯಾ ಮೃಸಮನ್ವಿತಂ | ವಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚ ಕಶ್ಚಾ ರಾಮೈಶ್ಚ
78. ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಘೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರ ತಾರಕಂ | ದಾನನ್ಯಾಧಮನ
79. ಸ್ಥಾಪಿವಿಕ್ರಯನ್ಯಾಪಿಚೋಚಿತಂ | ವೇದವೇದಾಂತ್ರತತ್ತ್ವಜ್ಞೈರ್ವಿಬುಧೈಸ್ಸಪುರೋಹಿತೈಃ
80. ಸಹಿತ ಶ್ರುತ ಪದಿಕೈಸ್ಸರ್ವಶಾನ್ಯಾಭಿಪಾರಗೈಃ | ಮಾನ್ಯಸ್ತಿರು
81. ಮಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ಸಿನಾಂ | ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

(3ನೆಯ ಹಲಗೆಯ ಮುಂಧಾಗ) —

83. ತದಿದಂ ನಕಲ ಮಹೀವರ ತಿರುಮಲರಾಯನೈ ಬಹುಧ ರಾಯನೈ | ಶಾಸನಮತಿವ
84. ಲ ಶಾಸನ ತರುಕರ ದಾನನೈ ನಾಪ ದಾನನೈ | ಮೈಯ ಪದಮಿತಿ ತಾಂಮೃಶಾಸನಾ
85. ಥಂ ತಿರುಮಲರಾಯ ಮಹೀವಶಾಸನೇನ | ಅಥಣದನು ಗುಣಂ ವೆಡೋ ಮಹಿಮಾ ನ
86. ರಸ ತರೇಣ ಸಭಾಪತಿ ನೈಯಂಧೋ | ತಿರುಮಲರಾಯ ನೈಪೇಂದೋ ಶಾಸನತಸ್ತಾಂಮೃ
87. ಶಾಸನಂ ತದಿದಂ | ವೈಕ್ರಂ ವೀರಣನೂನುರ್ವಿ ಲವಿತವಾನೇವ ವೀರಣಾಡಾಯ್ಕು
88. ದಾನ ಪಾಲನಯೋರ್ಮೈ ದಾನಾತ್ ಶೈಯೋನು ಪಾಲನಂ ದಾನಾ ತೈರ್ಗಮ ಪಾಪೋತಿ
89. ಲನಾ ದಯ್ಯತಂ ಪದಂ | ನೈದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ
90. ಪಹಾರೇಣ ನೈದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇಶ | ನೈದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋ ಪರೇತಿ
91. ವನುಂಧರಾಂ | ಪೆಪ್ಪಿರ್ವರ್ವ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ ಏಕೈ
92. ವಧಗಿನಿ ರೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಧೂಧುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾತ್ಯಾ
93. ಥಿಕ್ಕು ದತ್ತಾ ವನುಂಧರಾ | ಸಾಮಾನೋಯಂ ಧರ್ಮ ಸೇತು ನೈಪಾಣಾಂ ಕಾ
94. ರೇ ಕಾರೇ ಪಾಲನೋಯೋ ಧವದ್ವಿಃ ಸರ್ವಾನೇತಾ ಸೌವಿನಃ ಪಾರ್ಥಿವೇಂ
95. ದ್ರಾನ್ಯೋಯೋ ಧೂಯೋ [ಯಾ] ಚೇ ರಾಮಚಂದ್ರಃ |

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ —

I-B—

1. ಕ್ಷಿಗಣಾಧಿಪತयेनमः । नमस्तुक्कशिरश्चुविचंद्रचामरचारवे
2. त्रैलोक्यनगरारंभ मूलस्तंभायशंभवे । अव्यादव्याजकारुण्य सु
3. लभःकलभाननः । धारी गौरीपतेरंक पर्यकोयस्यशस्यते पायान्मायावरा
4. होयमवनीनलिनी बलात् । सिधोरुद्धरतोयस्य दंष्ट्रातत्कंदांश्चौ । अस्तिथी
5. हेतुरञ्जानां हरद्वैक्षिणमीक्षणं । मोक्षलक्ष्मीविलासैकमुकुरो निधिराजासां ।
6. यस्त्ववंशभुवां राज्ञां यशोवृद्धिचिकीर्षया । मुहुरभ्यासकांक्षीव राज्ञो वर्धययते क
7. लां । निशातेक्षिशिखागर्भाह्लाधेयेनात्मतेजसि । अञ्जबंधालयादासीदलिबंधी
8. विमोक्षणं । ततोऽजनि मनीरयासकलधर्ममर्मस्पर्शामहीपति शिखामणि
9. मंजुरितिप्रतीतः क्षितौ । यदानवविध्वितामिहनिपीयनीतिंसुधामभंगु
10. रतरं भवत्यखिलमंगमुर्वीभुजां । तदीयवंशैकमणिस्ततोभूदिव्हाकुरिंधा
11. नगुणोनृपेन्द्रः । योमंडलाधीश्वरहारवस्यां मद्धयययौनायकतां महिम्ना ।
12. जज्ञेस्थवंशे जगतीश्वरांशः ककुस्थनामाकमिताधरण्याः । यद्वाहनत्वेनय
13. यौ रणाग्नेवृषामिधानं विबुधाधिनाथः । रघुरिति रजनीकरोयथाच्चेर
14. वनिबलारिरभूद्यमुष्यवंशात् । विघटितपरचकटद्वयीयैः कुवलयमुल्ल
15. शितंगुणैर्यदीयैः । आसीत्प्रतापनिधिरस्य कुलप्रदीपः कीर्त्यंकुतोदशरथ
16. क्षितिपालवर्यः । यस्याज्वलज्जगतिधामयथातथासन्नेत्राणिद्वत्यंसुहृतां
17. चनिरंजनानि । जातास्तस्यमहाश्वमेधसुकृताच्छास्त्रापुमर्थायथाचत्वारस्तन
18. यास्तथेषु च गुणैर्यावान्समायानिधि । जित्वा रावणमाहवे त्रिजगतां रामोयमा
19. मोदनस्सीता[रा]ज्यरमेसमेत्यवबुधेसाकेतभद्रासने । राघवेणरवि[वं]शकेतु
20. ना स्थापितनृपति संततिकमे । आविरासुरवरं धुरंधरा मंदराचलभुजा
21. महीभुजः । तेषां वंशे तिष्ठमाजानिरासील्लक्ष्मी शाली लखभूपालवर्यः । संग्रो
22. माग्नेयश्चरासारपातेक्षಾಂತಿನಿನ್ಯೆಶೌರ್ಯವಹ್ನಿರಪೂರ್ಣಾ । ಅಸ್ಮಾದಶೇಷಭುವನಾವನ
23. ವಾರಿಜಾಕ್ಷಾಶ್ಚಂಗಾರರಾಜಃ (ಜಾಯತಶಿಗರಾಜಃ ಧನ್ಯಾಗುಣೇನ ಧರಣಿಬಲಯೈಕರ

24. लं चैनांबिक रतिरिवाज्जनितस्यदेवी । समस्त मय तत्सुतस्सकलराजभूषा
25. लकोभुजनजगतीभरं भुजगराजभासावहन् हिमांशुरिव
26. रोहिणी हृदयहारिणी सद्गुणैरमोदतसचर्मिणी मयमवा
27. प्य तिष्णाविकां । यस्यविधाणनगुणं लब्धुकामास्सुरदुमाः ।
28. तपस्यतिजटावंतस्सुपर्वतदिनीतटे । ततस्सजित्वाधरणी
29. मशेषांसमेधितधीस्सलकक्षिर्ताद्रः । धीरौ कुमारौ पदतिम
30. भूपरङ्गाधिपाख्यौ लभतेस्मृतस्यां । वदान्धतिलकंमहीव
31. लयसार्वभौमगुणैर्विनतिममितौजसं विजित विद्धि

II-A—

32. यं लीलया । सलब्धुमिह नन्दनं सकलविद्वदानन्दनं तयासह वि
33. निर्ममेतद्वनुरङ्गनाथार्चन हरिरथतिष्पमासकलभृवरयोरनयोः
34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इतिधीर
35. तरो युवयोर्जयतुसुतोमदंश इति जातुजगादमुदा ।
36. अथमुररिपोरंशोवंशेश्वरवतीर्णवान्सलकनूप
37. नेः पुणैस्सांभ्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
38. न्सकलांमहीं विजयनगराधीशसिंहासने विलसत्यसौ
39. विख्यातविकांतिनयस्यसापट्टाभिषेकेनियतं प्रजानां ।
40. ज्ञानन्दवाण्यरामिषिच्यमाना देवीपदं दर्शयतेधरित्री । विरा
41. जनेयस्यविरोधिकामिनीस्तनांतरे सांजनवाण्यधोरणी । प्रवेश
42. मार्गः किलपत्रवल्लरीविभ्रंभिणोविक्रमजातवेदसः । चित्रं नांत
43. स्तरल इति यद्विद्रुतश्शत्रु भृभृन्मुकाहारोभवतियदयं तद्विचित्रं
44. गुणेन । गाढं बंधोऽन परिरभतेयच्चकंठं प्रियायास्त्रासंधेत्तयदपि
45. नितरां यस्यभूपालमौलेः । अवाप्तसत्त्वः श्रीहेतुराधारस्सर्वभृभृतां
46. राजते वाहिनीनाथो रत्नानामकरश्चयः । तुंगामेवदयां पदांभु
47. जयुगंशोणं च कृष्णां तनुं रक्तानीलशितां त्रिवेणिमनथां वीक्षांनि
48. रंनर्मदां तीर्थानीतिसमावहत्यवयवैः श्रीरंगशायीविभुः प्रा
49. योयस्यविशेषभुक्तिमुदितः पट्टाभिषेकश्चिये । शास्त्रापुण्य प
50. रागपेपनपुनतत्सौर्यधृलीभरस्सिंहानांनिनदोयमेवनभ
51. ट क्षेडारवोभैरवः । भृङ्गाग्राहुपलास्वर्यनिपति ता नो यंत्रना
52. लोदरा दि त्यास्त्रासयतेदरीपुचकितं यद्वैरिकांता पति ।
53. महांतिदानानि महाभुजेन कीर्त्तैर्निदानानिकृतानियेन । ऐ
54. थायथासङ्गयतयाचपूर्वपराजिताण्योडशपार्थिवैः ।
55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुयायनं
56. डांकः परराजमयङ्कुरः । भाषातिलंघिभूपालभुजङ्ग इति
57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
58. विरुदैर्वदितत्या नित्य मभिपुतः । कांभोज भोज कालिग
59. करहाटादि पार्थिवैः । सौविदलपदं प्रामैस्संदर्शितनृपोप

II-B—

60. दः । दशमुखमिव जित्वा दर्पितं वैरिवर्गंरघुपतिरिव सीतांरा
61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
62. रमलरायो वर्धते भद्रपीठे । अर्घ्यंगास्त्रायत्रीतांशुगणिते शकव

63. त्सरे । शुभकृद्वत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दश्यां शिवरात्र्यां महीतिथौ
तुंगभद्रानदीतीरो धीविरूपाक्ष सं
64. निधौ । जांबुनदादिव्यकोदंड जंबुनाथप्रभावतः । प्रातःकालत्रयो
65. दंत परिजानायधामिता । श्रीकंडभक्तिमंदारवल्लिकावाचंत
66. से । निरहंकारचित्ताय चित्तं लोक हि
67. तैषिणे । वीरशैवागमज्ञाय विजितांतरैरिणे प्र
68. यितायक्षितायैमेवसवेन्द्रतपस्विने । बलितेहस्ति
69. नावत्या विख्यातं मूडनाडुगं । कुरुगोडुसुसीमां
70. तर्भावंचापिसमाधितं । वीरहृल्लीति विख्याताद्रा
71. मात्प्रार्त्तादिशमुपाधितं । कुरुवृभोर्हृल्लयोश्चसी
72. मांताहक्षिणीस्थितं । वसवापुरदर्वृक्षेत्राद्युक्ता
73. च पश्चिमं । हागलूरोसिधगरेणकहालनामयोः ।
74. ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
75. ख्यातं ग्रामं कौरकेरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
76. मंततः । निधिक्षेपवाय्यस्मसिद्धसाङ्गक्षिणीतिच । आगामीत्य
77. ष्ठभोगार्हं तजस्वाभ्यसमन्वितं । वार्पाकूपतटाकैश्च कच्छारौमश्च
78. संयुतं । शिष्यप्रशिष्यसंभोग्यं कमादान्द्रतारकं । दानस्याधमन
79. स्यापि विक्रयस्यापिचांचितं । वंदेदेदांततत्त्वैर्विबुधैस्सपुरोहितैः
80. सहितश्रौतपथिकैस्सर्वशास्त्राच्चिपारगैः । मान्यस्तिरु
81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा
82. पूर्वकंदत्तवान्मुदा ॥

III-A—

83. तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
84. बलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितितांश्रशासना
85. यै तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमहिम्नास
86. रसतरेण सभापतिस्वयंभुः । तिरुमलरायनृपेदोद्यासनतस्तांश्र
87. शासनंतदिदं । व्यक्तंवीरणसु नुर्विलिखितवानेषवीरणाचार्यः
88. दानपालनयोर्मध्येदानात्क्षेत्र्योनुपालनं दानात्स्वर्गमवाप्नोति पा
89. लनादच्युतंपदं । स्वदत्ताद्विगुणं पुण्यंपरदत्तानुपालनंपरदत्ता
90. पहारेणस्वदत्तंतिफलंभवेत् । स्वदत्तां परदत्तां वायोहरेति
91. वसुंधरां । पष्टिर्वर्षासहस्राणि विष्टायां जायते किमिः एकै
92. वमगिनीलोके सर्वेषामेव भूभुजां । न भोज्या नकरप्राह्या
93. भिभुदत्ता वसुंधरा । सामान्योयं धर्मसंतुर्नृपाणां का
94. लेकालेपालनीयोभवधिः । सर्वानेतान्भाविनःपार्थिवै
95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

Transliteration.

I-B—

1. śrī Gaṇādhīpatayē namaḥ । namas-taṅga śīras-chumbi-chandra-chāmara-
chāravē
2. trailōkya nāgarārambha mūla stambhāya Saṁbhavē । avyād-avyāja-karunya
su-

3. labhaḥ Kalabhānanaḥ ! vāriṃ Gauripatēr atpka paryamkō yasya śasyatē
pāyān Māyāvarā
4. hōyam avanī-nalinim balāt ! simdhôr-uddharatō yasya damshtrā tat kamda-
tām dadhau ! asti śrī
5. hētur abjānam Harar-ddakshinam ikshnam Mōksha-Lakshmt vilāsaika-muku-
rō nidhi rājasām !
6. yas svavamśa bhuvām rājñām yasō-vṛiddhi chiktrshayā ! muhur-abhyāsa
kākshīva rājñō vardhayatē ka-
7. lam ! nisāmtēgni-sikhā-garbbhāl-labdhē yēnātma-tējasi ! abja bampdhālayād āsīd
alibamdi
8. vimōkshanam ! tatōjani manishayā sakala dharma marma spaśā mahipati
sikhāmani-
9. r Manur-iti pratītaḥ kshitau ! yadānana vidhūditām iha nipīya nītim sudhām-
abhamgu-
10. rataram bhavatyakhilam amgam urvibhujām tādīya vamśaika-manis-tatō-
bhūt Ikshvākurimdbā-
11. na guṇō nripēndrah ! yō mapdalādhiśvara hāra valyam maddhya yayau
nāyakatām mahimnā !
12. jajñēsyā vamśē jagatīśvarāmpsaḥ Kakustha nāmā kamitā dharanyāḥ yadvā-
hanātvē na ya-
13. yau ranāgrē Vṛishābhidhānam vibudhādhināthaḥ Raghur-iti rajanīkarō
yathābdēr a-
14. vanibalārīr-abbhūd amushyavamśāt ! vighaṭita parachakra dṛishṭavīryaih
kuvalayam ulla-
15. śitam guṇairyadiyaih ! āsīt pratāpa-nidhir-asya kulapradīpaḥ kīrttyadbhūtō
Dasaratha
16. kshitipālavyayāḥ ! yasyājvalaj-jagati dhāma yathā tathāsan nētrānidatya
sudṛisām
17. cha niramjanāni ! jātās-tasya mahāśvamēdha su kṛitās-chehhāstrāt
pumartīlā yathā chatvāras-tana-
18. yās tathaishu cha guṇair jyāyān samāyānidhim ! jītvā Rāvaṇam āhavē tri-
jagatām Rāmōyam ā-
19. mōdanas Śītā [rā] jyaramē samētya vavṛidhē Sākēta bhadṛāsanē ! Rāgha-
vēṇa Ravi [vam] śa kētu-
20. nā sthāpitē nripati samptatikramē ! āvirāsura varē dhurampdharā Mamdarā-
chala bhujā
21. mahībhujāḥ ! tēsbām vamśē Tippamājānir āsil-Lakshnisālī Lakhabhūpāla-
varyah ! samgrō-
22. māgrē yas-chehcharāsārapātēs-sāmtim ninye śaurya bahni ripūnām asmād
asēsha bhuvanāvana
23. vārijākshās-chehhringārārāja vadajāyata Singarājāḥ dhanyā guṇēna
dharau valayaikā ra-
24. tnam Chemnāmbika Ratirivājani tasya dēvi ! samastam aṭha tatsutas
sakala rāja bhūpā-
25. lakō bhujēna jagatibharam Bhujagarāja bhāsāvahan Himāmsuriva
26. Rōhinīm hridayabhāriṇī sadguṇair amōdata sadharminīm ayam avā-
27. pya Tippambikām ! yasya viśrāṇanaguṇam labdhukāmās-suradrumāḥ !
28. tapasyati jatāvaptas Suparva taṭinītatē ! tatas sajītvā dharaṇi-
29. m asēsham samēdhitas-śrīs-Salakakshitimdraḥ ! dhīrau kumārau Peda-
Timma-
30. bhūpa Ramgādhipākhyau labhatēsma tasyām ! vadānya tilakam mahīva-

II-A—

31. laya sârvabhaumanam guṇair vinttam amitau jasaṃ vijita vidvi-
32. sham lilaya ! sa labdhunṇiḥa naṇḍanaṃ sakala vidvadānaṇḍanaṃ tayā saha
vi-
33. nirmamē tadanu Rāṃgaṇāthārchana Hari ratna Tippamā Salaka bhūva-
rayōr anayōh
34. paricharaṇair itaḥ prakāṣa divyatanuḥ svapanē Tirumala Dēvarāya iti
dhīra-
35. tarō yuvayōrj-jayatu suto madamāsa iti jātu jagāda mudā !
36. atha Muraripōraṃsōbhamṣē Ravē-ravatīrnavān sa Salakanṇipa-
37. tēḥ puṇyais-sāmmarāja lakṣhaṇa-lakṣitaḥ ! Tirumathārāyaḥ kēyūraya-
38. n sakalāṃ mahīm Vijayanagarādhiśa simhāsanē vilasatyasau !
39. vikhyāta vikrānti nayasya yasā paṭṭābhishēkē niyatam prajānām !
40. ānaṃdatāshpar-abhishichyamānā dēvipadam darśayatē dharitri ! virā-
41. jatē yasya virōdhi-kāminī stanāmtarē sāṃjana bāshpadhōraṇī ! pravēśa
42. mārgaḥ kila patravallari vijiripbhīṇō vikrama jātavēdāsaḥ ! chitram nāṃta-
43. starula iti yad vidrutaś śatrubhūbhṛin muktāhārō bhavati yadayam
tadvichitram
44. guṇēna ! gādham bāndhō napaṇirabhatē yacheha kaṇṭham priyāyās
trāsam dattē yadapi
45. nitarām yasya bhōpāla maule ! avāpta satvah śrī hēturādhāras sarvabhū-
bhṛitām
46. rājatē vāhinī nāthō ratnānāmakarasaḥ yah ! tuṃgām ēva dayām padāmbu-
47. ja-yugam sōṇāmpcha kṛishnām tanum raktānilaśītām Trivēṇimanaghām
vikṣhām gi
48. ram Narinadām ! tīrthāniti samāvahatyavayavaih Śrī Rāṃgaśāy ! vibhuh
prā-
49. yō yasya viśēsha-bhukti-muditaḥ paṭṭābhishēka śrīyē ! sākhāpushpa pa-
50. rāga aisha napuna tatsaurya dhūlibharas-simhānām minadōyam ēva nabha-
51. takshvēdāravō bhairavaḥ ! śṛiṃgāgrādupalā svayam nipatitā nō yaṃtra nā
52. lōdarād ityāsvāsayatē darishu olakitam yad vairikāmtāpatim !
53. mahāmti dānāni mahābbujēna kīrttē nidānāni kṛitāni yēna ai-
54. shām yathā samkhyatayā cha pūrvē parājītāsh-shōḍaśa pārthivēndrāḥ !
55. rājadhirājas tējasvi śrī rāja paramēśvaraḥ ! mūrurāyara gam-
56. dāṃkaḥ pararāja bhayaṃkaraḥ ! bhāshātṭaṃghi bhūpāla bhujāṃga iti
57. visrutaḥ ! Himdurāya suratrāṇō dushṭa sārḍūla mardanaḥ ! ityādi
58. birudair-vampditatyānityam abhishṭutaḥ ! Kāmbhōja-Bhōja-Kālinga-
59. Karatādi pārthivaih ! Sauvidallapadam prāptais-saṃdarsita nṛipōpa-

II-B—

60. dah ! Daśamukham iva jītvā darppitam vairivargam Raghupatir iva
Sītām Rā-
61. ja-Lakṣmīmupētaḥ ! nayanidhirakhilānām ramjakōyam prajānām vara-Ti-
62. rumala rāyō vardhati bhadrapīthē ! abdhyaṃg-āmnāyasītāṃsu gaṇitē
Śakava-
63. tsarē ! Subhakrid vatsarē māsi Māghē Bhārgava-vāsarē ! kṛishṇa pakṣhō
chaturddasyām Sivarātryām mahātithau ! Tūṃga-Bhadra naditīrō śrī
Viṇūpākṣha saṃ-
64. nidhan ! jāmbunadā divyakōdamḍa Jambunātha prabhāvataḥ ! prāptakā-
latrayō-

65. damta parijñānāya dhimatā ! Śrīkaṇṭha-bhakti mamdāra mallikā vā chēta
 66. sē ! nirahamkāra chittāya chityam loka hi-
 67. taishinē ! Virasaivāgamajñāya vijitāntara vairinē pa-
 68. thitāyakshitāv Emmebasavēndra-tapasvinē valitē Hasti-
 69. nāvatyā-vikhyātam Mūdanādugam ! Kurrugōḍu susimān-
 70. tarbhāvam chāpi samāśritam ! Bēraha||iti vikhyātād grā-
 71. māt prāchidīsamupāśritam Kurrubūr-Bhōraha||yōścha si-
 72. māmātād dakshinē-sthitam ! Basavāpura-Darvūrukshétrād yukttā
 73. cha pāśchimam ! Hāgalūrō Simdagarrē Gaṇakēhā||u nāmāyoh !
 74. grāmayōrupasimāmātād yukttāduttarata sthitam ! Puravargatayā
 75. khyātam grāmam Komra Kerrābhidham ! sarva mānyam chatus-simā-sam-
 yutam cha sa-
 76. mamtatah ! nidhi-nikshēpa-vāyyasma siddha sādhyakshipiti cha ! āgāmitya-
 77. shābhōgārham tajas svāmya samanvitam ! vāmpī-kūpa-tātākaiścha kach-
 chhā-rāmaiścha
 78. samyutam ! śishya-prasishya sambhōgyam kramād āchamdratārakam !
 dānasyā dhamana-
 79. syāpi vikrayasyāpi chōchitam ! Vēda-vēdānta tatvajñair vibudhais sapurō-
 hitaiḥ
 80. sahitaśrautapathikais-sarva śāstrābdhi pāragaiḥ ! mānyas Tiru-
 81. mala-kshmāpa mahārāyō manasvinām ! sahiranya payōdhārā
 82. pūrvakam dattavān mudā !

III-A—

83. tad idam sakala-mahī vara Tirumalarāyasya babudharāyasya ! śāsanamativa-
 84. la śāsanatarukara-dānasya sāpadānasya ! mridupadam iti tāmunrasāsanā-
 85. rtham Tirumalarāyamahīpa śāsanēna ! abhaṇad ānugūnam vacchō mahi-
 mnā sa
 86. rasatarēṇa Sabhāpati svayambhūḥ ! Tirumalarāya nripēndrōś śāsanatas-
 tāmmra
 87. śāsanam tadidam ! vyaktam Viraṇa sūnur vilikhitavān ēsha Viraṇa-
 chāryah
 88. dānapālanayōr madhyē dānāts chhrayōnn pālanam dānāt svargam avāp-
 nōti pā-
 89. lanād achyuta-padam ! sva-dattā dvigūnam punyam para-dattānn pālanam
 para-dattā-
 90. pahārēṇa sva-dattam nishphalam bhavēt ! sva-dattām para-dattām vā
 yōharēti
 91. vasumpdharām ! shashtir varshā sahasrāṇi viaṭṭāyām jāyatē krimih ēkai-
 92. va bhaginī lōkē sarvēśham ēva bhūbhujām ! na bhōjyā na karagrāhyā
 93. bhikshu dattā vasumpdharā ! sāmānyōyam dharmasētur prīpānam ka-
 94. lēkālē pālanīyō bhavadbhiḥ ! sarvān étān bhāvinah pārthivāp-
 95. drān bhūyōbbhūyō [yā] chatē Rāmachandrah ! śrī Virupāksha

Note.

The plates on which the present record is engraved are three in number, each measuring 10½" by 5½", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal 1½" in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgari characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇādhipati and invocation of Śaṃbhū, Gaṇapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tirumalarāya thus:—The sun; his son was king Manu, by learning whose *nīti* kings became invincible; in his race arose Ikṣhvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vṛisha; in his race arose Raghu in whose line was born Daśaratha; to him were born four sons, the eldest of whom, Rāma, having conquered Rāvaṇa, was happily seated on the throne at Sākēta along with Sita and the goddess of sovereignty; in the line established by Rāma arose many kings, one of whose descendants was Lakkhaḥhūpa, husband of Tippamā; his son was Singa-Rāja, husband of Chennāmbikā; his son was Salaka-Rāja, husband of Tippāmbikā; he had two sons Peda-Timma and Ranga; but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Raṅganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāṇa* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvaṇa, acquired Sītā, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Subhakrit corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Śivarātri day, in the presence of the god Virūpākṣa on the bank of the Tungabhadra, granted, with all the usual rights, the village Komrakere, situated in Kuṛugōḍu-sime of Mūḍa-nāḍu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Vīraśaivāgama, conqueror of the inner enemies, Emmebasavēndra. The boundaries of the village granted are thus given: to the west Bōrahaḷli, to the north Kuṛubūr and Bōrahaḷli, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindagere and Gaṇakebālu. The composer was Sabhāpati-svayambhū and the engraver Virana's son Virapāchārya. The record closes with five usual final verses and the signature *śrī Virūpākṣa* in Kannaḍa characters.

There is a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārajā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīranga-Rājayya in E.C. X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmebasava is a well-known Vīraśaiva teacher who has written a *Kāḷajñāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakoṇḍa to the south-east of Hospet. The guru probably had his maṭha on this hill. It is not known how these plates, which record a grant to a Vīraśaiva teacher, came into the possession of the Rāghavēndrasvāmi maṭha at Naṅjangūd.

The details of the date, *viz.*, 1464 Śubhakrit sam. Māgha kṛishṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.

ಪ್ರಮಾಣ ಗಂಧಿ X ರಕ್ತಿ

32

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಜಾಮರ ಚಾರವೇ | ತೈರೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಪ್ರಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇರ್ಲೀಲಾ
3. ವರಾಹಸ್ಯ ದಂಪ್ತಾ ದಂಡಸ್ತಪಾತುಪಃ || ಹೇಮಾದ್ರಿಕಲತಾಯ
4. ತ್ರ ದಾತ್ರೀ ಧತ್ತ್ರಿಯಂ ದದೌ || ೩ || ಯನ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಧೂ
5. ತಂ ಜಗದಂಜನಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ನಾತಾ ಸಂಭೂತಾ ರೋ
6. ಕ ಪಾವಿನೀ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿರಾ ನಮಧವ
7. ನ್ಮನೇಃ ಯದಂಪ್ರಗಣನೇಸೈವ ಮರುತ್ಪಾ ರಾಜ್ಯಮಾಪ ಚ || ೪ ||
8. ಬಲಃ ಪಾತಾರ ನಾಂದ್ರಾಜ್ಯಂ ತಕೋ ಯೇನ ನೂದಿತಃ | ಯ
9. ದಂಭ್ಯಂಕೋಭೋಗಿಭೋಗೇದ್ಯತೃತೇ ದ್ಯಾವಿ ಸುಂದರಃ || ೫ || ತನ್ನಾನ್ಯ
10. ಮಧವದ್ವರ್ಣಸ್ತು ರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂವಾರಾಃ ಬಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14. ಹುದಾಮಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಧೂವ ರಿ
15. ಪುಮರ್ಧನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತಾಯ ಅಹ
16. ವೇ || ಅಕ್ರಮ್ಯದಯಶೀರಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
17. ತತ್ತಾದ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಪಯತ | ಶ್ವೇತಧ
18. ತ್ವಾದಿಮಂ ರಾಜಚಿಂತಂ ಯಸ್ಮೈಪ್ರದತ್ತವಾ || ೧೦ || ಸ್ವಃ ಕಾಮಿನೀಂ
19. ಸ್ವತನು ಕಾಂತಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ||
20. ಕರ್ಪಾಣಿನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಮಂಗಾಂತಿಕಾ ಮುದವಹ
21. ದ್ವಹುಮಾನಶೀರಾಂ || ೧೧ || ತನ್ಯಾಂ ತಪೋಬಿರದಿಕ್ಷಿರುದಭೂದೃತ
22. ಸ್ತೀ ಶ್ರೀ ಚನ್ನರಾಜನೃಪತಿಃ ಬಲು ದೇವರಾಜಾತು | ಶ್ರೀರಾಮರಾಜ್ಯ
23. ಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾನಬಧೂವ ಮಂ
24. ತ್ರೀ || ೧೨ || ಜಗದ್ವಿಭಾತ ಶೌರೈಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
25. ಣ್ಯಃ ಕೀರ್ತಿಮಾಃ ಜೇಷ್ಠಃ ಜಡ್ಧ ಚವೃಷನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀ
26. ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾಃ ಚಿನ್ನ ಚವೃಷಃ | ಮೌಢಿರತ್ನಂ ಮಹೀ

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿಂನ್ನ ರಾಜಃ ಭೂಪಾಲೋ
28. ರಾಮರಾಜಾಙ್ಗು ಯಾಬ್ಬಿಶಂ | ಪ್ರಚಂಡತರದೋದ್ಧವಂದ ಖಂಡಿತಾ
29. ರಾಜಮಂಡಲಃ ||೧೫|| ಅಶೇತೋದ್ಧವಂದಾ ಭೂಮಿಪಾರಾ ಚಕ್ರೇ

30. ವಶೇಸ್ವಯಂ || ರಾಪುರಾಜಾಭ್ಯಯೈವಾಯಂ ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮ
31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ದರ್ಮೇಣ ಪಾಲಯ್ || ತ
32. ತಶ್ಚವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುದಾರ್ಮಕಃ ||೧೭|| ಪಿತುರ್ಮ
33. ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ತರಾಜಃ || ವೇದವಿದ್ಯಾಃ ಶ್ಲೋ
34. ತ್ರಿಯೇದ್ಯಃ ವಿದ್ಯದ್ವೈತ್ಯಮುದಾಸದಾ ||೧೮|| ಕೃತ್ಯಾಗ್ರಹಾ
35. ರಾನ್ ಬಹುಶಃ ಪ್ರಾದಾತ್ ಸನ್ನಿವಸತ್ತಮಃ || ಶ್ರೇತಾಗ್ನಯ ಇವ
36. ಸ್ವಪ್ನಂ ವಿಜಯೇಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ಮೈಷ್ಠವಾ
37. ಗ್ನಃ ಸರ್ವಶಾಸ್ತ್ರವಿತಾರದಃ || ಶೈವಾದ್ವೈತೈಕಸಾಂದ್ರಾಚ್ಯಃ
38. ಶ್ರೀಮಾನಪ್ರಯದೀಕ್ಷಿತಃ ||೨೦|| ಯಸ್ತಥಾಯಾಂ ಮತಂ ಸ್ವಂ
39. ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತಯಃ || ಸಶ್ರೀಚವಪ್ತಭೂಪಾಲಃ ದಾ
40. ನಾಚ್ಚಿತುರದ್ರುಮಃ ||೨೧|| ಗಣತೇಶಕನಂಪತ್ತೇಃ ನೇತ್ರಬಾಣ
41. ಶತೇಂದುನಾ || ವಿಕ್ರಮಾಬ್ದೇಹಿ ಕಾರ್ತಿಕಾಂ ಕುಂಭಪೂರ್ಣ ಮ
42. ಹಾಸ್ತರೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ವಜ್ಜನವಿರಾಜಿತೇ ||
43. ಕವೇರಕಂಠಾಭ್ಯವಿಮಲತಚೇದಾನನಸಮುಸ್ತುಕಃ ||೨೩|| ಶ್ರೀಮತ್
44. ರಮಹಂಸಾಭ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ || ಪದವಾಕ್ಯಪ್ರ
45. ಮಾಣಾಬ್ದಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುತಂ ||೨೪|| ಶ್ರೀಮದ್ವೈತ್ಯಪ್ತ
46. ಸಿದ್ಧಾಂತಸ್ಯಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
47. ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
48. ಶ್ರೀಸುರೇಂದ್ರಾಭ್ಯ ತಪಸ್ವಿನಾಂ || ನಿಜಾಂ ತೇ ವಾನಿನೇ ಮಧುನಿ
49. ದ್ವಾಂತಾರ್ಥೋಪಶೇಶಿನೇ ||೨೬|| ವಿಜಯೇಂದ್ರಯತೀಂದ್ರಾಯಧಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂದಾಗ) —

50. ಯಾಬಂಧು ಸಮಂಸ್ತಿಕಃ || ಮಂತ್ರಿಬರ್ಹೀಶತತ್ವಚ್ಛೇಷಃ
51. ಪುರೋಹಿತಪುರೋಗಮ್ಯಃ ||೨೭|| ಮಲೇನಿತ್ಯಾಂನ್ನದಾನಾ
52. ಥಂ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ವಿಧೌ || ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಂ
53. ಅನೇಕ ಸುಕೃತಾಪ್ರಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ತಾದಿ ರಾ
54. ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
55. ನಾಡೋರದಸ್ತಿಕಂ ||೨೯|| ಕೊಕ್ಕೂರುಕಂಜ್ಞಿಕಂ ಗ್ರಾಮಂ ಗೊಳ್ಳೂ
56. ರುಂಚ ದ್ವಿತೀಯಕಂ || ಪಲ್ಲಂ ರಘುಪತಕಚ್ಛೇಷ ಯೇವಂ ಗ್ರಾಮ
57. ಚತುಷ್ಪಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿಸಿದ್ಧಸಾಧ್ಯ ಜ
58. ಧಾನ್ವಿತಂ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
59. ಸಧೂರುಹಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
60. ವಿನಿಮಯೋಚಿತಂ || ಹಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯದಾ
61. ಗೃಸಮಂಸ್ತಿಕಂ ||೩೨|| ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಕಿ
62. ರಣೋದಧಾರಯಾ || ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಬ್ಧತೇ
63. ರೇಖಕೋಕ್ತಿತಃ ||೩೩|| ರೋಕನಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
64. ತ್ರ ಕಾರಣಂ || ದಂಡಶ್ರೇಣ್ಯವ ಕೊಕ್ಕೂರೋರಪ್ತಾ ವಿಂತತಿ ವೇ
65. ಲಿಕಾ ||೩೪|| ಗೊಳ್ಳೂರೋಶ್ವಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
66. ತಿವೇಲಿಕಾ || ತಥಾ ರಘುಪತೇಃ ಕಚ್ಛಿ ಪಲ್ಲಯೋರುದ
67. ಯೋರಪಿ ||೩೫|| ಪೋಕ್ತಾ ತದ್ವೇಶತತ್ವಚ್ಛೇಷಃ ಭೂರೇಕಾದ
68. ಶವೇಲಿಕಾ || ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಷಪ್ತಿವೇ
69. ಲಿಕಾಸ್ಯತಾ ||೩೬|| ಯೇವಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
70. ಸಂಖ್ಯಾಪ್ರಲಬ್ಧತೇ || ಕೊಕ್ಕೂರೋರ್ನವಸಾಹಸ್ರಂಕರ್ಪ
71. ಕಾಯಸಮನ್ವಿತಂ ||೩೭|| ಗೊಳ್ಳೂರೋರಪ್ತಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂದಾಗ) —

72. ಧೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೀ ಸಹಸ್ರಂ ಧಾನ್ಯಶ್ಯ
73. ಸಾರ್ಥದ್ವಯಶತಾದಿಕಂ || ೩೮ || ಸಹಸ್ರಂ ರಾಮ ಕ
74. ಟ್ಯಾಪ್ಯಸಾರ್ಥಸಪ್ತ ಶತಾದಿಕಂ | ಯೇವಂ ವಿಂಶತಿ ಸಾಹಸ್ರೀ
75. ಧಾನ್ಯಸಂಖ್ಯಾಪ್ರಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚವಪ್ತಭೂಪಾ
76. ಲಃ ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಪಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ನ
77. ನೃನಸಾಸ್ತಿವನತ್ವಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78. ಮೂರಭ್ಯಗಣನೇಕೈಃ | ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂತ್ಯೇಕಚತ್ವಾರಿಂಶತ್ಸಹಾಮುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ.)

79. || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80. ಶ್ರೀ ಕುಂಭಘೋಷಸಂವಾನಿಕುಂಭಲಿಂಗತನೂಭವಃ || ನ
81. ಧಾಪತಿನ್ನುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ತಾಂಬ್ರಶಾಸನಂ || ಸ್ವದತ್ತಾ
82. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಪ್
83. ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84. ವಾಯೋಹರೇತವನುಂಧರಾಂ | ಪಪ್ತಿವರ್ಷಸಹಸ್ರಾಣಿ
85. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮ
86. ಧೈರ್ದಾನಾಭೈರಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾ
87. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I-A—

1. ನಮಸ್ತುಕ್ತ ಶಿರಶ್ಚಿವಿ ಚಂದ್ರವಾಮರ ಚಾರವೇ | ತ್ರೈಲೋ
2. ಕ್ಯನಗರಾರಮ್ಯ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹೀರೇಲಾಲಾ
3. ವರಾಹಸ್ಯ ದೃಷ್ಟಾಂಶಸ್ತಪಾತುಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರಿ ಭಾಷಿ ಲಬ್ಧಶ್ರಿಯಂ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭು
5. ತಂ ಜಗದ್ವಜಸಾ || ಯತೋ ಗಣಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನಿ || ೩ || ಯದ್ವಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7. ನ್ತುನೇಃ ಯದ್ವಿಗಣನೇನೈವಮಕೃತ್ವಾನ್ ರಾಜ್ಯಮಾಪಚ |
8. ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸ್ತುಧಿತಃ | ಯ
9. ದ್ವಂದ್ವಂ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯಂತೇ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10. ಮಮವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಕ್ಷತ್ರ ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಚಿಕಾರಿಣಃ || ೬ || ತದ್ವಗೈ ದೇವರಾಜಾಃ ಕ್ಷಯಃ
14. ಹೃಬಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕ್ಷಿಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ದನಃ || ೭ || ಪ್ರತಾಪಕುಡ್ಮಮತ್ತೇಮಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16. ತ್ವ || ಆಕ್ರೂರ್ಯಾದೈಯಶಿಲಾಕುಲಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೮ ||
17. ತತ್ತಾಹವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ಷಿಣರಾಜ ಮತೋಪಯತ್ || ಶ್ವೇತಕ
18. ತ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಃ ಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನಿ
19. ಸ್ವತನುಕಾಂತಿಮಿರಾಕ್ಷಿಪಂತಿ ಶ್ರೀದೇವರಾಜತಲಿಕೋನವನೀರಜಾಕ್ಷಿ ||
20. ಕಲ್ಯಾಣಿನಿ ಕಮಲನಾಮ ಇವಾಧಿಕನ್ಯಾ ಮಹಾಂವಿಕಾಮುದವಹ

21. द्रुहमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुद्भूयश
22. स्वी श्री चिन्नराजनिपतिः खलु देवराजातु ॥ श्री रामराज नि
23. पतेः किल किष्णराज जामातुरग्रचमहिमास बभूव मे
24. वी ॥ १२ ॥ जगद्विख्यात शौर्यस्य चिन्नराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्यवपनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सचिन्नराजभूपालो
28. रामराजाक्षया श्रिशं । प्रचण्डतरदोर्दण्डसंदिता
29. रातिमण्डलः ॥ १५ ॥ आसंतोर्द्राविडान् भूमिपालान् चक्रे
30. नशेस्वयं ॥ रामराजाक्षयैवायं तंजापुर्यां महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. ति यत्र चक्रे श्रीमान् चिन्नचव्यवपराद् । वेदविद्वयः श्रो
34. त्रियेभ्यः विद्वद्भ्यश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सनुपसत्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रयः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांभ्राज्यः
38. श्रीमानव्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. संस्थापयंतः स्थितास्त्रयः । सध्रीचवप्पभूपालः दा-
40. नाञ्चितसुरद्रमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रबाण
41. शतैदुना । विक्रमाग्नेहि कार्तिक्यां कुम्भघोण म
42. हास्यले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुष्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरिवाडीशताजुषां पदवाक्य प्र
45. माणाच्चिपारीणानां निरंकुशः ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. ज्ञान्ताधोपदेशिने ॥ २६ ॥ विजयीन्द्रयतीन्द्राय भा

II-A—

50. र्यां बंधु समन्वितः ॥ मंत्रिमिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांशदाना
52. र्थं दीपार्थं रामसंघिधौ । प्राचीनस्वीयभूपानां
53. अनेकसुकुताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेचिख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूक संज्ञिकं ग्रामं गूल्ल
56. रुच द्वितीयकं । पल्लं रघुपकप्लेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणसिद्धसाध्य ज
58. लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्यं
59. समुद्रहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

60. विनिमयोचितं । दानार्थधर्मविक्रीतयोग्यभा
61. ग्यसमन्वितं ॥ ३२ ॥ भूयसेधेयसेप्रादात् सहि
62. रणयोद्धारया । अथ ग्रामस्य भूसंख्या लिख्यते
63. लेखकोक्तिः ॥ ३३ ॥ लोकसंख्यापद्धतिः गणनेयः
64. त्र कारणं । दंडसेनैवकोक्यूरोरष्टाविंशति वे
65. लिका ॥ ३४ ॥ गृहूरोश्चापिगणने चतुर्विंश
66. तिबेलिका । तथा रघुपतेः कदलेवल्लयोरुभ
67. योरपि ॥ ३५ ॥ प्रोक्तातद्देशतत्त्वैः भूरेकाद
68. शबेलिका । ग्रामाणां चतुर्णामेवं त्रिषष्टिर्वे
69. लिका स्मृता ॥ ३६ ॥ येषं कृतातुभूसंख्याधान्य
70. संख्या प्रलिख्यते ॥ कोक्यूरोर्नवसाहस्रंकरं
71. कायसमन्वितं ॥ ३७ ॥ गृहूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ बल्ले सहस्रं धान्यस्य
73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
74. दल्याख्ये सार्धसप्तशताधिकं । येषं विंशति साहस्री
75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येषं चक्षुष्मभूपा
76. लः प्रादात् ग्रामचतुष्टयं । श्रीरामपूजा काले स
77. न्मनसानुपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
78. मारभ्यगणनेकृते । तांब्रपत्रेत्रसंत्येक चत्वारिंशस्वहामुना ॥ ४१ ॥
79. ॥ श्री राजगोपाल
80. श्री कुम्भघोणसंवासिकुम्भलिंगतनूभवः ॥ स
81. भापतिस्तुकुशलः व्यालिखत्तांब्रशासनं ॥ स्वदत्ता
82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
83. हारेण स्वदत्तं निष्कलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
84. चायो हरेतवसुंधरां । पश्चिर्वर्षे सहस्राणि
85. विष्टायां जायते किमिः ॥ २ ॥ दानपालनयोर्म
86. ध्येदानाल्लभ्योनुपालनं । दानास्स्वर्गमवा
87. प्रोतिपालनाद्व्युत्पद्यते पदं ॥ ३ ॥

Transliteration.

I-A—

1. namas-tunga śiraś-ohutpi candra chāmara chāravê । trailô-
2. kya nagarârambha mûla stambhâya śambhavê । 1 । Harêr lîlâ
3. varāhasya dāmshtṛâ dāmodas-apātu-vaḥ । Hêmādri kalasâ ya-
4. tra dhâtṛi chhatra-śriyaṁ-dadau । 2 । yasmâch-charâcharam sarvaṁ na
- bhû-
5. tam jagadamjasâ । yatô Gangâ jaganmâtâ sambhûtâ lô-
6. kapâṛinî । 3 । yadrajâ sangataḥ kâptâ śilâsam abhava-
7. n munêḥ yadamghri gaganêṇniva Marutvân rājyamâpa cha ।
8. Balih pātāla sâmbrajyaṁ Śakāṭo yēna sūditah । ya-
9. damghryanakô bhôgi-bhögê dṛiṣyatēdyâpi suṁdaraḥ । 5 । tasmâsvchha-

10. m abhavad varṇas-turtyaḥ dharma-saṅkulah ṽ sadāchāra ratā-
11. s-tatra dvijaśēvāparāyaṇah ṽ 6 ṽ bhūpālāḥ khalu saṁjā-
12. tāḥ śauryōdārya guṇānvitā vinitā śikṣitāḥ sām-
13. tāḥ tamtrajñānēdhikāṇah ṽ 7 ṽ tadvargē Dēvarājaḥkhyah ba-
14. hu bāhuhparākramah ṽ amātyah Kṛishṇa Rājasya babhūva ri-
15. pumardanaḥ ṽ 8 ṽ Pratāpā Rudra-mattēbha patim jivāya āha-
16. vē ṽ ākramya-Udaya śilākhyam durgam Gajapatēḥ priyam ṽ 9 ṽ
17. tat tādriḡ vijayam prāpya Kṛishṇa-Rājam atōshayat ṽ svētachha-
18. trādimam rājā chinham yastai pradattavān ṽ 10 ṽ svaḥ kāmīnim
19. svatanu kāmtribhir ākshipamtim śrī Dēvarāja-tilakō navanīrajakṣhim ṽ
20. kalyāṇinim Kamalanābha ivābdhikanyām Maṅgāmbikā mudavaha-
21. d bahumāna śilām ṽ 11 ṽ tasyām tapōbhir adhikair udabhūd yaśa-
22. svi śrī Chinna-Rājā nripatih khalu Dēvarāja tu ṽ śrī Rāma Rāja nri-
23. patēḥ kila Kṛishṇa Rāja jāmātur-agrya-mahimā sa babhūva maṅ-
24. trī ṽ 12 ṽ jagad vikhyāta śauryasya Chinnarāja mahipatēḥ ṽ Brāhmā-
25. nyah kirtimān jēshtah jajñē Chavvappa nāyakah ṽ 13 ṽ adviti-
26. yō dvitīyaścha śrīmān Chinna-chavaprabhuḥ ṽ maṇi-ratnam mahi-

I-B—

27. pānām saṁjātaḥ kulanāyakah ṽ 4 ṽ sa Chinna rājabhūpālō
28. Rāma-Rājājñayā bhṛīṣam ṽ prachamdata dōdatūda khamditā-
29. rāti-maṇḍalah ṽ 15 ṽ āsētōr Drāvidān-bhūmi pālān chakrē
30. vaśē svayam ṽ Rāmarājājñayaivāyam Tamjāpuryām mahāma-
31. nah ṽ 16 ṽ nivāsan akarōd rājā rājyan dharmēṇa pālayan ṽ ta-
32. taś Chavvappa-bhūpālāḥ rājyam chakrē sudhārmikah ṽ 17 ṽ pitur ma-
33. tim yatra chakrē śrīmān Chinna Chavapparāt ṽ Vēdavidbhyah śrō-
34. triyēbhyah vidvadbhyaścha mudāsadā ṽ 18 ṽ kṛitvāgrahā-
35. rān babuśah prādāt san nripasattamah ṽ trētāgnaya iva
36. spashtam Vijayīndra yatīśvaraḥ ṽ 19 ṽ Tātāchāryō Vaishpavā-
37. gryah sarva śāstra viśāradah ṽ Śaivādvaitaika sāmbrājyah
38. śrīmān Appayadikṣitah ṽ 20 ṽ yasvabhūyam matam svam
39. svam sthāpayamtaḥ sthītāstrayah ṽ sa śrī Chavappabhūpālāḥ dā-
40. nāchobhita suradrumah ṽ 21 ṽ gaṇitē Śaka samppatēḥ nētra-bāṇa-
41. śatēṇḍunū ṽ Vikramābdēhi Kārtikiyām Kuṁbhaghāṇa ma-
42. hā sthālē ṽ 22 ṽ chandroparāga samayē vidvajjana virājītē ṽ
43. Kavēra-kanyā vimalatātē dāna samuṣṭhukah ṽ 23 ṽ śrīmat pa-
44. ramahamsākhyā parivrāṭīśatājushām ṽ padavākya pra-
45. mānābdhi pārinānām niramkuṣam ṽ 24 ṽ śrīmad Vaishṇava
46. siddhānta sthāpanāchāryatājushām ṽ Rāmachandrapadāp-
47. bhōja-pūjakānām mudā sadā ṽ 25 ṽ Raghunāṇḍana śishya
48. śrī Surēṇḍrākhyā tapasvinām ṽ nijāntēvāsinē Madhva-si-
49. ddhāntārthōpadēsinē ṽ 26 ṽ Vijayīndra yatīndraya bhā-

II-A—

50. ryā bāṇḍhusamanvitaḥ ṽ maṅtribhir dēśatatvajñaiḥ
51. purōhitapurōgamaiḥ ṽ 27 ṽ mathē nityāmnnadānā-
52. rtham dipārtham Rāmasaṁnnidhan ṽ prāchīna svīya bhūpānām
53. anēka-sukṛitāptayē ṽ 28 ṽ putra putra praputrādi rā-
54. jānām rājyavṛiddhayē ṽ Māyūradēsē vikhyātē Śira
55. nādōr adha sthitam ṽ 29 ṽ Kōkyūru saṁjñikam grāman Gūllū-
56. rumcha dvitīyakam ṽ Pallam Raghupa Kaṭlēcha yēvam grāmā

57. chatushtayam || 30 || nidhnikshēpa pāshāṇa siddha sūdhya ja-
58. lānvitam || akshināgāmi samyuktam bahubhōgyam
59. sabhūruham || 31 || sishtya prāśishya sambhōga yōgyam
60. vinimayōchitam || dānārdha dharma vikriti yōgya bhā-
61. gya samanvitam || 32 || bhūyasē śrēyasē prādāt sahi-
62. ranpōda dhārayayā || atha grāmasya bhū samkhyā likhyatē
63. lēkhakōktitah || 33 || lōkasamkhyāpadamitah gaganē ya-
64. trakāraṇam || dāndas tēnaiva Kōkyūrōr ashtāvimśati vē ||
65. likā || 34 || Gūlūrōś chāpi gaganē chaturvīmśa-
66. ti vēlikā || tathā Raghupatēh Katlervallayōr ubha-
67. yōrapi || 35 || prōktā taddēśa tatvajñanī bhūrēkāda-
68. śavēlikā || grāmānām chaturvīmśevam tri shashtir vē-
69. likā smritā || 36 || yēvam kṛitatu bhūsamkhyā dhānya
70. samkhyā pralikhyatē || Kōkyūrōr navasāhasraṇ karsha
71. kāya samanvitam || 37 || Gūlūrōr ashtasāhasraṇ

II-B—

72. bhūmisōra samunnatam || Vallēsahasraṇ dhānyasya
73. sārddhadvaya śatādhikam || 38 || sahasraṇ Rāmaka
74. llyākhyē sārddhasapta śatādhikam || yēvam vimśati sāśāri
75. dhānya samkhyā prakirtitā || 39 || yēvam Chavappa bhūpā-
76. lah prādāt grāma chatushtayam || śrī Rāmapūjākāle sa-
77. nmanasā nripasattamah || 40 || ślōkāh patrādima ślōka-
78. m ārabhya gaganēkṛito || tāmbrapairētra samtyēka chatvārimśa svahā-
- munā || 41 ||
79. || śrī Rāja Gōpāla
80. śrī Kumblaghōṇa samvāsi Kumbbhalinga tanūbhavaḥ || Sa-
81. bhāpates sukusalah vyālikhattāmbraśāsanam || svadattā
82. dviguṇam puṇyam paradattānupālanaṇ || paradattāpa-
83. hārēṇa svadattam nishpalaṇ bhavēt || 1 || svadattāṇ paradattāṇ
84. vā yōharēta vasumdharaṇ || shashtī varsha sahaśrāṇi
85. vishthāyam jayatē krimih || 2 || dānapālanaṇyōr ma-
86. dhyē dānāchbhchhrēyōnupālanaṇ || dānās svargam avā-
87. pnoti pālanaḍ Achchutam padam || 3 ||

Note.

This and the following two inscriptions received from the same Rāghavēndra-svāmi matt of Nanjungūḍ relate to the Nāyakas of Tanjore. The present record registers a grant by Chavappa, the donee being Vijayēndra-yati. Chavappa has already been referred to in the inscription No. 23 when speaking of Vijayanagar king Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 8½". The writing is in Telugu characters, the language being Sanskrit throughout. The date of the record is 1580 A.D. After invocation of Sambhu and the Boar incarnation of Vishnu the inscription gives the genealogy of Chavappa thus:—From the foot of Vishnu—from which the whole world, animate and inanimate, and the holy Gangā, the mother of the world, arose; by contact with whose dust the rock was transformed into the sage's wife (Abalyā); by meditating on which Indra and Bali obtained sovereignty;

by which (the demon) Śakata was destroyed; and whose beautiful mark is seen even now on the body of the cobra—sprang the fourth *varṇa* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the *tantras*. In that *varṇa* was born the valiant Dēva-Rāja who became the minister of Kṛishṇa-Rāja. He pleased Kṛishṇa-Rāja by his victory in battle over the Gajapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Kṛishṇa-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāviḍa kings as far as Sētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, *śrōtrīyas* and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijayindra, the leader of the Vaiṣṇavas, proficient in all the *śāstrās*, Tātāchārya and the sole emperor of the Śaivādvaita Appaya dikshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghōṇa, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūllūru, Palla and Raghupakatle, situated in Siranāḍu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayindra-yatindra, disciple of the *paramahansa-parivrājakāchārya*, *padavākya pramāṇābhi-pārīṇa*, *Vaiṣṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the maṭha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamita-danḍa*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakatle; total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, including the portion of the cultivator; for the second 8,000; for the third 1,250; and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boar and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijayindra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijayindra is said to have vanquished an Ayya at Kumbhakōṇam and to have taken possession of his maṭha. He wrote 104 works and died at Kumbhakōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōṭe inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkaṭapati-rāya I and to have anointed him to the throne (Report for 1910, para 101; and E.C. XII, Chiknāyakanhalli 39). We know from the works of Appayya-dikshita that he enjoyed the patronage of several

rulers. He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapatirāya I; his commentary on the *Yādavābhyudaya* at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja; and his *Śivārka-manidīpikā* at the instance of Chinna Bomma. The last was a ruler of Vēlūr during the reign of Tirumala-Rāja I. His father was Chinna Vira and his son Līnga (Ep. Ind. IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bolla-varam, Cuddapa District, during the reign of Sadāsiva-Rāja (Sewall's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (see also *Annual Report of the Archaeological Survey of India* for 1908-09, 201; *Lives of Telugu Poets*, 241). The present inscription adds to the list of his patrons Chavappa of Tanjore. This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol. II, Part IV, p. 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dikshitar) on p. 60 of the M. E. R. for 1905.

27

Eighth copper plate record in the same matt.

Telugu characters and Sanskrit language. Two plates.

Size 11"×8½".

ಅದೇ ಮಠದಲ್ಲರವ ಎಂಬವರು ತಾಮ್ರಶಾಸನ.

೨ ಹಲಗೆಗಳು, ಕರಗತ್ತರ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.)—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರ |
2. ಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೋ
4. ರಾವರಾಹಸ್ಯ ದಂವ್ಯಾದಂಡಸ್ತಪಾತುಮಃ |
5. ಕೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ತ್ರಿಯಂ ದ
6. ಧೌ ||೨|| ಯನ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಧೂತಂ ಚ
7. ಗದಂಜನಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂ
8. ತಾರೋಕಪಾವಿನೀ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿರಾಸಮಧವನ್ಮನೇಃ | ಯದಂಭುಗಣನೇನೈ
10. ವ ಮರುಷ್ಯಾ ರಾಜ್ಯಮಾಪತ ||೪|| ಬಲಃ ಪಾತಾರ ಸಾಂ
11. ಬ್ರಾಹ್ಮಂ ಶಕಚೋಯೇನಸೂದಿತಃ | ಯದಂಭ್ಯಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾವಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾನ್ಮಾನುಭ
13. ವದ್ಯರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ | ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲಸಂಪಾತಾಃ
15. ಶೌರ್ಯದಾರ್ಯಗುಣಾನ್ವಿತಾಃ ||೭|| ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೮|| ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ ||೯|| ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಧೂವರಿ
18. ಪು ಮರ್ಧನಃ ||೧೦|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಧಪತಿಂಜತ್ವಾಯ ಆ
19. ಹವೇ || ಆಕ್ರಮೋದಯಶೀರಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೧೧||
20. ತತ್ರಾದ್ಯಗ್ನಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮಕೋಷಯತ | ಶ್ವೇತಧ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿಂತಂ ಯಸ್ಯೈ ಪ್ರದತ್ತವಾ ||೧೨|| ನೃಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

22. ಮಿನೀಂ ಸ್ವತಮಕಾಂತಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾ
23. ಕ್ಷೀಂ | ಕರಾಣೀನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನಾಂ ಮಂಗಾಂದಿಕಾಮುದಪಹದ್ವಮ
24. ಮಾಸತೀರಾಂ | ೧೧ || ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕ್ಯುರುದಧೂದ್ಯಶಸ್ತ್ರೀ ಶ್ರೀಚಿನ್ನರಾಜ
25. ನೃಪತಿಃ ಬಲುದೇವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಲಕೃಷ್ಣರಾ
26. ಜ ಹಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ನ ಬಧೂವ ಮಂತ್ರೀ || ೧೨ || ಜಗ
27. ದ್ವಿಪಾತ ಶೂರೈಸ್ತ ಚಿನ್ನರಾಜಮಹೀಪತೇಃ | ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮೂರ್ತೀಪುಃ ಜಜ್ಞೇ ಚವಪ್ತನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29. ಯಶ್ಚ ಶ್ರೀಮೂರ್ತ ಚಿನ್ನಚವಪ್ತಧುಃ | ಮೂಲರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
30. ಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿನ್ನರಾಜಧೂಪಾಲೋ ರಾಮ
31. ರಾಜಾಜ್ಞಯಾಭ್ಯುತಂ | ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಬಂಡಿತಾ
32. ರಾತಿ ಮಂಡಲಃ || ೧೫ || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾ ದೂಮಿಪಾರಾ
33. ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾ
34. ಪುರಾಂ ಮಹಾ ಮನಾಃ || ೧೬ || ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ | ತತಶ್ಚವಪ್ತಧೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36. ಕ್ರೇ ಸುದಾರ್ಮಿಕಃ || ೧೭ || ವಿಶುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮೂರ್ತ ಚಿನ್ನ
37. ಚವಪ್ತರಾಜಃ | ಸೋಯಂ ಚವಪ್ತಧೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38. ತ್ವಾನುಜಾಯಮೈ || ೧೮ || ಕುಂಭ ಘೋಷೇ ಸ್ವಯಂ ರಾಜಾ ವಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚರ | ಶ್ರೀಮೂರ್ತ ಚಿನ್ನಚವಪ್ತಾಬ್ಧಿಮಹೀಪಾ
40. ರೋತಿಧಾರ್ಮಿಕಃ || ೧೯ || ಬಲಭದ್ರಾತ್ಯಪ್ತ ಇವ ರರಾಜ
41. ಬಹುಭಿರ್ಗುಣೈಃ | ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರ
42. ಣೋಧವತು || ೨೦ || ನ ಶ್ರೀ ಚಿನ್ನಚವಪ್ತಾಬ್ಧಿ ಮಹೀಪತಿ
43. ಲಕನೈಯಂ | ರಿತ್ಯಗ್ನಿ ಬಾಣ ಭೂನಂಬ್ಯಾ ಗಣತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

44. | ತತಜನ್ಮನಾ || ೨೧ || ಅನಂದವಸ್ತುರೇ ರಾಮ
45. ನವಮ್ಯಾಂ ಹೃಪ್ತಮಾನನಃ | ರಾಮಾಭಿಷೇ
46. ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ವ್ಯಾಸ ಸಂನ್ವಿಧಾ || ೨೨ ||
47. ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಧಿಪರಿವ್ರಾಡಿ ತತಾ
48. ಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
49. ನಾಂ ನಿರಂಕುಶಂ || ೨೩ || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50. ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಟುಷಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
51. ಘೋಷ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೪ || ರಘು
52. ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಬ್ಧಿತಪಸ್ವಿನಾಂ |
53. ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯ ಸಿದ್ಧಾಂತಾಡ್ವೈಪದೇ
54. ಶಿನೇ || ೨೫ || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55. ಯೇಂದ್ರಾಬ್ಧಿ ಯೋಗಿನೇ | ಮತೇ ನಿತ್ಯಾನ್ಮ ದಾನಾ
56. ಧಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚಿ || ೨೬ || ತಂಜಾ
57. ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇವಿಚ | ಸರ್ವ
58. ತ್ರ ವ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ತತೇ ಕರೇ || ೨೭ ||
59. ಕರ್ಪಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಪ್ತಾ ಶೇ
60. ಷ ಮಾನತಃ | ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

61. ವ್ರಿತ್ತಮಾಚಂದ್ರತಾರಕಾಂ || ೨೮ || ಮಂತ್ರಿಧರ್ಮಿಣು
62. ಧೈರ್ಯಾರ್ಥಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹರಣ್ಯೋದಧಾರಯಾ
64. || ೨೯ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣನೇ ಕೃ
65. ತೇ ವಿಷಯತೇ ತಾಂಭ್ರಪತ್ರೇ ಸ್ಥಿತ್ ತ್ರಿಂಶತ್ಕಿಲ ಸಹಾ
66. ಮುನಾ || ೩೦ ||

(ಇಲ್ಲಿ ವರಾಹರೂಪಗಳಿವೆ.)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂವಾಸೇ ರಾಜಗೋಪತನೂಭವಃ |
68. ತ್ಯಾಗರಾಜೋತಿನಿಪುಣಃ ಪ್ಯಾಲಬ ತಾಂಭ್ರತಾಸ
69. ಸಂ || ದಾನಪಾಲನಯೋರ್ಮುಢ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾ
70. ಲನಂ || ದಾನಾಪ್ತ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ
71. ಪದಂ || ೧ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ಸ್ಥಿಪಾ
72. ಣಾಂ ಕಾರೇ ಕಾರೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ || ಸರ್ವಾ
73. ನೇರ್ತಾ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರ್ಯ ಭೂಯೋ ಭೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ೩ ||

I-A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಿ
4. ಲಾವರಾಹಸ್ಯ ದಂಢ್ರಾದಂಢಸ್ತಪಾತುಃ ||
5. ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾत्री ಛತ್ರಾಧಿಯಂ ದ
6. ಧೀ || ೨ || ಯಸ್ಮಾಚ್ಚರಾವರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದೇಜಸಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭು
8. ತಾಲೋಕಪಾರ್ಥಿವೀ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವಮುನೇಃ ಯದ್ವಿಗಣನೇನೈ
10. ವ ಮರುತ್ವಾನ್ ರಾಜ್ಯ ಮಾಪವ || ೪ || ಬಲಿಃ ಪಾತಾಢ ಸಾಂ
11. ಜಾಜ್ಯಂ ಚಕಟೋಯೇನಸುದಿತಃ | ಯದ್ವಂ ಪ್ರಯಂ ಕೋ ಭೋ
12. ನಿ ಭೋಗೇ ದೃಶ್ಯತೇ ವಾಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾಸ್ತಾಮಮ
13. ವಹರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಃ ಸಲಿಸಂಜಾತಾಃ
15. ಶೌರ್ಯೈವಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಸ್ತಿತಾಃ ಜಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ ಕು
17. ಶಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕುಣರಾಜಸ್ಯ ವಭುವ ರಿ
18. ಪು ಮದೇನಃ || ೮ || ಪ್ರತಾಪಕುಡ್ರಮತೋಪತಿಂ ಜಿತ್ವಾ ಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶಿಲಾಕುಲಂ ದುರ್ಗಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
20. ತತ್ತಾಹವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕುಣರಾಜಮತೋಪಯತ್ | ತ್ವೇತ ಛ
21. ತ್ರಾದಿಮಂ ರಾಜಾಪಿಹಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ಮಿನೀ ಸ್ವತನ್ತುಕಾಂತಿಮಿಗಾಕ್ಷಿಪಂತೀ ಶ್ರೀದೇವರಾಜತೀಲಕೋನವನೀರಜಾ

23. श्री । कल्याणिनी कमलनाभ इवाधि कन्या मंगलिकामुद बहुबहु
24. मानशीला । ११ ॥ तस्यां तपोभिरधिकैरुदभूयशस्वी श्रीचित्रराज
25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
26. ज जामातुरग्रय महिमा सबभूवमंघ्री ॥ १२ ॥ जग
27. द्विख्यात शौर्यस्य चित्रराजमहीपतेः ॥ ग्रंथयः कीर्ति
28. मान् चेषुः जज्ञे चववपनायकः ॥ १३ ॥ अद्वितीयोद्विती
29. यश्च श्रीमान् चित्रचवप्रभुः । मौलिरत्नं महीपानां सं
30. जातः कुलनायकः ॥ १४ ॥ सचित्र राजभूपालो राम
31. राजाश्रयाभृशं । प्रचंडतर दोर्दंड संहिता
32. रातिमण्डलः ॥ १५ ॥ आसतोः द्राविडान् भूमिपालान्
33. चक्रे वशे स्वयं । रामराजाश्रयैवायं तंजा
34. पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
35. ज्य धर्मेण पालयन् ॥ ततश्चववपभूपालः राज्यं च
36. क्रेमुधार्मिकः । १७ ॥ पितुर्मर्ति यत्र चक्रे श्रीमान् चित्र
37. चववपराद् ॥ सोयं चववपभूपालः राज्यं द
38. त्वानुजाययै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
39. संचक्रे तपश्चरन् ॥ श्रीमान् चित्रचववपनाय महीपा
40. लोतिधार्मिकः । १९ ॥ बलमद्रात्कृष्ण इव रराज
41. बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर
42. णोभवतु ॥ २० ॥ सश्रीचित्रचववपनाय महीपति
43. लकस्वयं । रित्वाशिवाण भूसेन्या गणिते

II-A—

44. । शकजन्मना । २१ ॥ अनंदवस्फुरे राम
45. नवम्यां हृष्टमानसः ॥ रामाभिषेक
46. क समये श्रीराम व्याससंजिघी ॥ २२ ॥
47. श्रीमत्परमहंसायपरिद्राष्टि शता
48. जुषां ॥ पदवाक्यप्रमाणाधिपारीणा
49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
51. भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विनां ॥
53. निजांते वासिने मध्वसिद्धांताद्धोपदे
54. शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज
55. र्योद्गाख्ययोगिने ॥ मठे नित्याश्रयाना
56. यं रामचंद्रार्चनायच । २६ ॥ तंजा
57. पुरमहादेशे ग्रामेजनपदे पितृ ॥ सर्व
58. त्र श्रीहयोयत्र तत्रतत्र शते कले ॥ २७ ॥
59. कर्षकायसमायुक्ते कक्षाशने
60. ट मानतः ॥ येकमानं समाकल्प्य

II-B—

61. त्रिचिमाचंद्रतारकां ॥ २८ ॥ मंत्रिभिर्विवु
62. धैस्सार्ध भार्याबन्धुसमाश्रितः । भूय

63. से श्रेयसे प्रादान् सहिरण्योदधारया
 64. २९॥ श्लोकाः पञ्चादिमश्लोकमारभ्यगणने कृ
 65. ते ॥ विद्यंते तांब्रपत्रेस्मिन् त्रिंशत्किलसहा
 66. मुना ॥ ३० ॥

श्रीराजगोपाल

67. मन्नारगुहिसंवासी राजगोपतनूभवः ॥
 68. त्यागराजोतिनिपुणः व्यालिसतांब्रभास
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
 70. लनं ॥ दानास्त्वर्गमवाप्नोति पालनादक्षुतं
 71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्निष्पा
 72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
 73. नेतान् भाविनः पार्थिवेद्रान् भूयो भू
 74. यो याचते रामचंद्रः ॥ २ ॥

Transliteration.

I-A—

1. namas-tunga śiraś-ebumbi chandra 1
2. chāmara-chāravē ॥ trai-lōkya nagarārambha
3. mūla-stambhāya Saṁbhavē ॥ 1 ॥ Harēr li-
4. lā-Varābasya dambhātrā dāmdas-sapātuvah ॥
5. Hēmādri kalaśā yatra dhātri chhtra śriyam da-
6. dhau ॥ 2 ॥ yasmāch-charācharaṁ sarvaṁ saṁplhūtam ja-
7. gadamjasa ॥ yatō Gaṁgā jagannmātā saṁbhū-
8. tā lōkapāvinī ॥ 3 ॥ yadrajah saṁgatah kām-
9. tā śilasam-abbavan mūnēh ॥ yadamghri gaṇanēnai-
10. va Marutvān rājyamāpacha ॥ 4 ॥ Balih pātāla sām-
11. brājyam Śakatō yēna sūditah ॥ yadamghryamkō bhō-
12. gi-bhōgē dṛiśyatōdyāpi sumpdarah ॥ 5 ॥ tasmāschhām-abha-
13. vad-varṇas-turīyyah dharma saṁkulah ॥ sadāchāraratās-tatra
14. dvīn-jśēvā-parāyanāh ॥ 6 ॥ bhūpālāh khalu saṁjātāh
15. śauryandārya-gupānvitāh ॥ vinitāh śikṣitāh śāmtāh
16. tatrajñānēdbhikāriṇah ॥ 7 ॥ tadvarṇē Dēvarājākyah bahu-
17. bāhu-parākramah ॥ amātyah kṛishnarājasya babbhūva ri-
18. pumardanaḥ ॥ 8 ॥ Pratāpa Rudra mattēbhapatih jītvāya ā-
19. havē ॥ ākrany-Ndaya-śilākhyam durgam Gajapatēh priyam ॥ 9 ॥
20. tat tādṛigvijayam prāpya kṛishnarājāni atōshayat ॥ āvṛta-chha-
21. trādimaṁ rāja-chinham yasmai-pradattavān ॥ 10 ॥ svaḥkā-

I-B—

22. minīm svatanu kāmṭibhir-ākshipamṭip śrī Dēvarāja tilakō navanirajā-
23. kshīp ॥ kalyāṇinīm Kamalanābha ivābdhi kanyāṁ Maṁgārpikā muda-
24. māna śilām ॥ 11 ॥ tasyām tapōbbhir adhikair ndabhūd yaśasvi ॥ śrī
25. Chinnarāja
26. nṛipatih khalu Dēvarājāt ॥ śrī Rāmarāja nṛipatēh kila Kṛishnarā-
27. ja-jāmātūr agrya-mahamā sa babbhūva maṁtri ॥ 12 ॥ jaga-
28. d vikhyāta śauryasya Chinnarājāmahipatēh ॥ braṁhaṇya kīrti-
29. mān chēshṭah jajñē Chavvappanāyakah ॥ 13 ॥ advittyo dviti-

29. yaścha śrīmān Chinna-Ehava-prabhuḥ | mauḷi ratnaṃ mahāpānāṃ sam-
 30. jātaḥ kulānāyakaḥ || 14 || sa Chinna-rājabhūpālō Rāma
 31. rājājñayābhīśaṃ | prachandataṛa dōḍaṇḍa khaṇḍitā-
 32. rāti maṇḍalaḥ || 15 || īśētōḥ Drāviḍān bhūmipālām
 33. chakrē vaśēsvayaṃ | Rāmarājājñayaivāyaṃ Tāṃjā-
 34. puryāṃ mahāmanāḥ || 16 || nivāsam akarōd rājā rā-
 35. jyaṃ dharmēṇa pālayaṃ | tataś Chavappa bhūpālāḥ rājyaṃ cha-
 36. krē sudhārmikāḥ || 17 || piturmatip yatra chakrē śrīmān Chinna
 37. Chavapparāt | sōyaṃ Chavappa bhūpālāḥ rājyaṃ da-
 38. tvānujāya vai || 18 || Kumbhaghōṇē svayaṃ rājā vā-
 39. saṃ chakrē tapaścharaṇ | śrīmān Chinna Chavappākhyā mahipā-
 40. lōtibhārmikāḥ || 19 || Balabhadrāt Krishṇa iva rārāja
 41. bahubhir-guṇaiḥ | dakṣhiṇa Dvārakāvāsi śrī Krishṇa śara-
 42. ṇō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahipati-
 43. laka svayaṃ | ritv-agni-bāṇa-bhū-saṃkhyā gaṇitē

II-A—

44. | Śakajanmanā || 21 || Anandavasvarē Rāma
 45. navamyāṃ hṛiṣṭamānasah || Rāmābhishē-
 46. ka samayē śrī Rāma-Vyāsa saṃnidhau || 22 ||
 47. śrīmat paramahamṣākhyā parivrādīsātā-
 48. jushāṃ | padavākya-pramāṇābdhi pāriṇā
 49. nāṃ niramkuśaṃ || 23 || śrīmad Vaiṣṇavasiddhānta
 50. sthāpanāchārya-tājushāṃ | Rāmachandrapadāṃ-
 51. bhōja pūjakānāṃ mudāsadā || 24 || Raghu-
 52. naṃdana śishya śrī Surēndrākhyā tapasvināṃ ||
 53. nijāntēvāsinē Madhva siddhāntārththōpadē-
 54. śinē || 25 || sarvataṃtra svataṃtrāya Vija-
 55. yēndrākhyā-yōginē || matḥē nityānna dānā-
 56. rthaṃ Rāmachandrarāchanāya cha || 26 || Tāṃjā-
 57. pura mahādēśē grāmē janapadēpi cha || sarva-
 58. tra vrīhayaḥ yatra tatra tatra śatē kalē || 27 ||
 59. karṣhakāya samāyuktē kachchāṭṭāśē-
 60. tāmānataḥ || yēkaṃ mānaṃ samākālpya

II-B—

61. vṛttim āchāndra tārakāṃ || 28 || maṃtribhir vibu-
 62. dhais sārḍhaṃ bhūryā bāṃdhu samanvitaḥ | bhūya-
 63. sē śrēyasē prādāt sahiranyōda dhārāyā
 64. 29 || ślōkāḥ patrādina ślōkam ārabhya gāṇaṇē kri-
 65. tē || vidyāntē tāmbra-patrēsmīn tripaṭakila saha
 66. munā || 30

śrī Rāja Gōpāla

67. Mannāragudi saṃvāsi Rāja gōpa-tanūbhavaḥ ||
 68. Tyāgarājōtinipunaḥ vyālikha tāmbra śāsa-
 69. naṃ | dānapālanayōr madhyē dānāchchhṛēyōnupā-
 70. lanaṃ || dānāsvargamavāpnōti pālanād achchhutāṃ
 71. padāṃ || sāmānyōyaṃ dharma sētu nṛipā-
 72. nāṃ kālē kālē pālanīyyō bhavadbbhiḥ || sarvā-
 73. n etān bhāvīnaḥ pāthivēndrān bhūyō bhū-
 74. yō yāchatē Rāmachandraḥ || 2 ||

10. ಸದಾಚಾರರತಾನ್ವದ್ರ ದ್ವಿಜನೇವಾ ಪರಾಯಣಾಃ ||೬|| ಧೂವಾರಾನ್ವ
11. ತ್ರಸಂಹಾತಾಃ ಶೌರ್ಯಾದ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಶಾಂ
12. ತ್ವಾಪ್ತಂ ತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಪ್ನೋ ಬಹು
13. ದಾಹುಪರಾಕ್ರಮಃ | ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬದೂವ ರಿಪು
14. ಮರ್ಧನಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇಧಪತಿಂಚಿತ್ವಾಯ ಆಹವೇ | ಆಕ್ರಂ
15. ಮೋದಯಶ್ಯರಾಖ್ಯಂ ದುರ್ಗಂ ಗಜವತೇಃ ಪ್ರಿಯಂ ||೭|| ತತ್ರಾದ್ಯಗ್ನಿ
16. ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಪಯುತಃ || ಶ್ವೇತಧತ್ರಾದಿಕಂ ರಾ
17. ಜ ಚಿಂತಂ ಯಸ್ಯೈವೈವದತ್ತವಾನಾ ||೧೦|| ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತಮು ಕಾಂ
18. ತ್ರಿಭಿರಾಕ್ಷಪಂತ್ರೀಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕರಾ
19. ಣಿನೀಂ ಕಮಲನಾಥ ಯವಾದ್ಭಿಶನ್ಯಾಂ ಮಂಗಲಾದ್ಭಿಶಾ ಮುದವ
20. ಹದ್ವಹುಮಾನಶೀರಾಂ ||೧೧|| ತನ್ಯಾಂ ತ್ರಪೋಭಿರಧಿಕೈರುದಧೂ
21. ದ್ಯಶಸ್ತ್ರೀ ಶ್ರೀಚಿಂನ್ನರಾಜನ್ಯಪತೀ ಬಲು ದವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22. ಜ ನೃಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮುಪಮಾ ನ ಬದೂ
23. ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಪ್ರಾತಶೌರ್ಯಸ್ಯ ಚಿನ್ನಾರಾಜಮಹೀಪತೇಃ
24. ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮರ್ವಾ ಜ್ಯೇಷ್ಠೋ ಜಗ್ಗೇ ಚವಪ್ತನಾಯಕಃ ||೧೩||

(೨ನೆಯ ಹಲಗೆಯ ಮುಂಥಾಗ) —

25. ಆದ್ವಿತೀಯೋದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮರ್ವಾ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೂಳರತ್ನಂ
26. ಮಹೀಪಾನಾಂ ಸಂಹಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ನಚಿನ್ನರಾಜಧೂ
27. ಪಾರೋ ರಾಮರಾಜಾಗ್ನ್ಯಯಾಭ್ಯಶಂ | ಪ್ರಚಂಡತರ ಮೋರ್ಧಂ
28. ಡ್ವ ದಂಡಿತಾರಾತಿ ಮಂಡಲಃ ||೧೫|| ಆಸೇತೋದ್ರಾವಿರ್ಧಾ ಧೂ
29. ಮಿ ಪಾರಾಂಶ್ಚ ಕ್ರೇವಶೇಷ್ಯಯಂ | ರಾಮರಾಜಾಗ್ನ್ಯಯೋರಾಯಂ (೧)
30. ತಂಜಾಪುರಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಹಾ
31. ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ವ ತತಃಶ್ಚವ್ಯಪ್ತಧೂಪಾರೋ ರಾಜ್ಯಂ
32. ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ವಿತುರ್ಯತಿಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮರ್ವಾ ಚಿನ್ನಚ
33. ವಪ್ರರಾಟ್ | ಸೋಯಂ ಚವಪ್ರಭೂಪಾರೋ ರಾಜ್ಯಂ ದತ್ತಾ
34. ನುಜಾಯಮೈ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35. ಸಂಚಕ್ರೇ ತಪಶ್ಚರ್ವ | ಶ್ರೀಮರ್ವಾ ಚಿನ್ನಚವಪ್ರಾಖ್ಯಮಹೀಪಾರೋ
36. ತಿ ಧಾರ್ಮಿಕಃ ||೧೯|| ಬಲಭದಾತ್ಮಪ್ತಯವ ರರಾಜ ಬಹುಭಿರ್ಗು
37. ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣುಃ ಕೃಷ್ಣದಾನಶೌಂಡೋಚಿತೇಂದ್ರಿಯಃ
38. ||೨೦|| ದಕ್ಷಿಣದ್ವಾರಕಾಮಾನೀ ಶ್ರೀಕೃಷ್ಣ ಶರಣೋಭವತ್ | ನಶ್ರೀ
39. ಚಿಂನ್ನಚವಪ್ರಾಖ್ಯ ಮುಪೀಪತಿಲಕಸ್ತಯಂ | ಪುತ್ಸಗ್ನಿ ದಾಣ
40. ಧೂಸಂಪ್ರಾಣೇತೇಶಕಜನ್ಮನಾ | ಆನಂದವತ್ಸರೇ ರಾಮ
41. ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕನಮಯೇ ಶ್ರೀ
42. ರಾಮವ್ಯಾನಸಂನ್ನಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೇ
43. ಶತಾಜುಪಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾದ್ಭಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕು
44. ಶಂ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ್ಯನ್ಯಾ ಪನಾಚಾರ್ಯತಾಜುಪಾಂ | ರಾಮ
45. ಚಂದ್ರಪದಾಂಧೋಜ ಪುಷ್ಪಕಾನಾಂ ಮುದಾಸದಾ | ರಘುನಂದನಶಿ
46. ಪ್ತ ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ ||೨೨|| ನಿಜಾಂತ್ಯವಾನೀ ಮಧ್ಯನಿ
47. ದ್ವಾಂತ್ಯಾಭೋಗವದೇಶಿನೇ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೇಂದ್ರಾಖ್ಯಾಯಾ

(೩ನೆಯ ಹಲಗೆಯ ಮುಂಥಾಗ) —

48. ಗಿನೇ | ಮಂತ್ರಭಿಶಾನ್ವತತ್ಸಗ್ನೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ | ಪುತ್ರಪೌತ್ರ
49. ಸುಹೃದ್ವಾತ್ಸುಧಾರಾಖ್ಯಬಂಧುಸಮನ್ವಿತಃ | ಕುಂಭಕೋಣಮಥೇನಿತ್ಯ
50. ದೀಪಾರ್ಧಂ ವಾರಿಸಂನಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಧೂಪಾನಾಮನೇಕಸುಕೃತಾ

51. ಪ್ರಯೇ ||೨೮|| ಪುತ್ರಪುತ್ರಪುತ್ರಾಧಿರಾಜಾನಾಂರಾಜ್ಯವೃದ್ಧಯೇ
 52. ಕಾವೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯವೃತ್ತೇ ||೨೯|| ಸಾಕ್ಷಾತ್ಕೃತಕುಂಠ
 53. ನಿಲಯಶಾರ್ಙ್ಗದಾಣಸಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತನೈಕ ಕುಂಭಕೋಣೇ
 54. ಮಹಸ್ಥಳೇ ಕಾವೇರಾಢ್ಯಃ ದಕ್ಷಿಣೇಧಾಗೇಬೃಹದೇವಾಲಯಸೃಷಾ ವೃತ್ತರೇ
 55. ಹರಿಸಿದ್ಯಾತ್ವಾ ತತ್ತೀರಶ್ಚ ಸಮೀಪತಃ ||೩೦|| ಮಾರ್ಗಸ್ಯ ಪಶ್ಚಿಮೇ ಧಾಗೇ
 56. ಪೂರ್ವೇಭಜನಪದ್ಧತೇಃ | ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
 57. ಲೋಕಸಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರ ಕಾರಣಂ | ದಂಡ್ವಶ್ಚೇನೈವಮಾಣೇನ ಪ್ರಾ
 58. ದಾಂಸ್ಥ್ಯಮಿದ್ವಿವೇಲಿಸಾಂ | ನಾನಾವ್ಯಕ್ತಸಮಾಯುಕ್ತಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
 59. ತಥಾ ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣನಿಧ್ಯ ಸಾಧ್ಯಸಮನ್ವಿತಾಂ ||೩೧|| ಅಕ್ಷೀಣಾಗಾಮಿಂ
 60. ಸಂಯುಕ್ತಾ ಆ ಮಾಕ್ರ್ತಾಂಡ್ವೇದುತಾರನಂ | ಶಿಷ್ಯಪ್ರತಿಷ್ಠಸಂಘೋಗ ಯೋ
 61. ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿಯೋಗ್ಯಭೋಗ್ಯ ನಮ
 62. ಸ್ವಿತಾಂ ಭೂಯಸೇಶ್ವೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಜ್ಯೋದಕಧಾರಯಾ ||೩೨|| ಶ್ಲೋ
 63. ಕಾವತ್ರಾದಿಮಶ್ಲೋಕ ಮಾರಾಭ್ಯಗಣನೇಕೃತೇ | ವಿದ್ಯಂತೀತಾಂಮ್ರ ಪತ್ರ್ನಿರ್ನಿ ಸಪ್ತ
 64. ತ್ರಿಂಶತ್ಸಹಾಸುನಾ ||೩೩||

ಶ್ರೀ ರಾಜಗೋಪಾಲ.

(ಇದರ ಮೆಗ್ಗಲ್ಲ ಎರಡು ಪರಾಹಗಳಿವೆ.)

65. ಸಾಕ್ಷಾ ಚಿನ್ನಚವಪ್ತಾ ಬೃಹದೀಶನಕೃದಾಪ್ತಾ ಯಾಮಂತ್ರೀರಾಜಾಪ್ತಾ
 66. ಯಾ ಚಾವಿತಾಂಮ್ರ ಪತ್ರಂ ವಿಧಾಯಿಷಾ ತಂದ್ರಪ್ರಾ ಬಹುಸಂಕುಪ್ತಃ
 67. ಸ್ವಾಮಿನಃ ಪಾದಯೋನೈಪಃ | ದಕ್ಷಾ ಸಮರ್ಪಯಾಮಾಸ ಶಾಸನಂ ತಾಂಮ್ರತಂ
 68. ತಥಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವ್ಯಾಸ ಮಹಾಲಿಂಗ್ ತನೂಭವಃ ಕುಂಭಲಿಂಗ್ ಯು
 69. ತಿ ಬ್ಯಾತೋ ವೈಲಿಖತ್ತಾಂಮ್ರ ಶಾಸನಂ | ದಾನಪಾಲನಯೋರ್ಮೈ ದಾನಾಭ್ಯೇ
 70. ಯೋನುಪಾಲನಂ ದಾನಾನ್ಯಗ್ಗಮವಾಪ್ನೋತೀ ಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸಾಮಾ
 71. ನ್ಯೋಯಂ ದರ್ಮಸೇತೋನೈಪಾಣಾ ಕಾರೇಕಾರೇಪಾಲನೀಯೋದವದ್ಧಿಃ ಸರ್ವಾನೇತಾ
 72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ | ಸ್ವದ
 73. ತ್ವಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ತದತ್ತಂ
 74. ನಿಷಲಂಧವೇತ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ಯಾಯೋಹರೇತ ವಸುಂದರಾಂ ಪಪ್ಪಿವರ್ಷ
 75. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕೃಮಿಃ ||

I-B—

ಖಿ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಖಿ ವಂದ್ಯಾಮರಚಾರವೇ | ತ್ರಿಲೋಕಯಜ್ಞಗರಾ
 2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇಲಿಲಾಚರಾಹಸ್ಯ ವಂ
 3. ನ್ಧಾ ವಂಹಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಭಾವೀಶ್ಚಾಶ್ರಯ
 4. ಂಧಿ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಂಶಂ ಸಂಭುತಂ ಜಗದ್ಜಲಾ ಯ
 5. ತೋ ಗಂಗಾಜಗಂಮಾತಾ ಸಂಭುತಾ ಲೋಕಪಾಪಿನಿ | ಯದ್ರಜಸ್ಸ
 6. ಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವೆನ್ಮುನೇ | ಯದ್ವಿಗಣನೇನೈವ ಮ
 7. ಕ್ತವಾಮ್ರಾಜ್ಯಮಾಪ್ತಾ || ೪ || ಬಲಿಃ ಪಾತಾಡಸಾಮ್ರಾಜ್ಯ ಶಕ
 8. ಶೋನಿಸ್ಪದಿತಃ | ಯದ್ವಿಗಣನೋಭೋಗಿಭೋಗೇಹಸ್ಯತೇಶಾ
 9. ಪಿ ಸ್ತುಹರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣ ಸ್ತುರೀಯೋ ಭರ್ಮಸಂಕುಲಃ
 10. ಸದಾಚಾರರತಾಸ್ತದ್ವ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಸ್ತ
 11. ಶಸಂಜಾತಾಃ ಶೌರ್ಯದೈವಿಗುಣಾಶ್ವಿತಾಃ | ವಿನಿಹಿತಾಃ ಶಿಕ್ಷಿತಾಶಾ
 12. ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಮೋ ದವರಾಜಾಖ್ಯೋ ಬಹು

Note.

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters; both are dated in 1614 A.D. and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8 $\frac{3}{4}$ ". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōṇa and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakṣiṇa-Dvārakā (Mannārguḍi) and became a great devotee of the god Kṛiṣṇa of that place. On the Rāma-Navamī day of the year Ānanda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Madhva-siddhānta, Vijayīndra-yatīndra, disciple of (with the same titles as in previous record) Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the matha. The grant consisted of one *vritti* of good rice lands selected in the rural and urban parts of Tanjā-pura-dēśa. The number of verses is given as 30. The engraver was Tyāgarāja of Mannārguḍi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla*. An epigraph of this chief at Tiruvannāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

28

Ninth copper plate record in the same matt.

Telugu characters and Sanskrit language: 3 plates.

Size 10 $\frac{1}{4}$ " × 8 $\frac{3}{4}$ ".

ಆದೇ ಮಠದಲ್ಲಿದ್ದ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಪತ್ರವು.

ಪ್ರಮಾಣ ಗಂಟೆ" × ೮ $\frac{3}{4}$ ".

ಶಿಲುಗಣ್ಣರ : ೩ ಪಲಗೆಗಳು.

ಶ್ರೀ

(1ನೆಯ ಪಲಗೆಯ ಹಿಂಭಾಗ).—

1. ನಮಸ್ತುಂಗ ಶಿರಚ್ಛುಂಭೀ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ತಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3. ನ್ನಾದಂಧ್ಯ ನೈವಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ದಾತ್ರೀಧತ್ತ್ರಿಯ
4. ದಂಧೋ | ಯಸ್ಯಾಚ್ಛರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಂಜನಾ ಯ
5. ತೋ ಗಂಗಾ ಜಗಂನ್ಯಾತಾ ಸಂಭೂತಾ ಲೋಕವಾಪನೀ | ಯದ್ರಜಸ್ವ
6. ಂಗ್ಗತಃ ಕಾಂಕ್ಷಾ ಶೀಲಾನಮಧವೇನ್ನುನೇ | ಯದಂಘ್ರಿಗಣನೇನೈವ ಮ
7. ರುತ್ಯಾನ್ಯಾಜ್ಯಮಾಹತಾ || ೪ || ಬಲಃ ಪಾತಾಳಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಚೋ ಯೇನನೂದಿತಃ | ಯದಪ್ಯುಂಕ್ಯೋಭೋಗಿಭೋಗೇದ್ಯತ್ಯತೇದ್ಯಾ
9. ಪಿ ನುಂದ್ಧರಃ | ೫ || ತಸ್ಯಾತ್ಸಮಧವದ್ವರ್ಣಸ್ತು ರೀಡ್ಯೋ ಧರ್ಮಸಂಕುಲಃ

13. बाहुपराक्रमः । अमाल्यः कृष्णराजस्य बभूव रिपु
14. मर्दनः । प्रतापकद्रुमेत्तमपतिं जित्वाय आहवे । आक्रं
15. म्योदयशैलाब्जं दुर्भोगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्निर
16. जयंप्राप्य कृष्णरायमतोपयत् ॥ श्वेतलज्जादिकं रा
17. जचिह्नं यस्मै प्रदत्तवान् ॥ १० ॥ स्वः कामिनीं स्वतनुं कां
18. त्तिभिराक्षिपन्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
19. णिनीं कमलनाभयिवाब्धि कन्यां मंगगाच्चिकामुदव
20. हद्बहुमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभू
21. यशस्वी श्रीचित्रराजनृपतीस्त्रिदशराजात् । श्रीरामरा
22. जनृपतेः क्लिप्तकृष्णराजजामातुरप्रथमहिमा स बभू
23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चित्रराजमाहीपतेः
24. ब्रह्मण्यः कीर्तिमान् ज्येष्ठोजेश चव्यप्य नायकः ॥ १३ ॥

II-A—

25. अद्वितीयोद्वितीयश्च श्रीमान् चित्रचवप्रभुः । मौलिरत्नं
26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सचित्रराजभू
27. पालो रामराजाजययाभृशं । प्रचंडतर दोर्द
28. इदं कृताराति मंडलः ॥ १५ ॥ आसेतो द्राविडान्भू
29. मि पालांश्चक्रेशोऽस्ययं । रामराजागङ्गद्युतोरायं (?)
30. तंजापुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा
31. राज्यं धर्मेण पालयन् ततः श्रव्यप्यभूपालो राज्यं
32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मति यत्र चक्रे श्रीमान् चित्रच
33. वप्पराद् । सोयं चवप्यभूपालो राज्यं दत्वा
34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
35. संचक्रे तपश्चरन् । श्रीमान् चित्रचवप्पाख्य महीपालो
36. तिधार्मिकः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
37. णैः । विरक्तो विष्णुभक्तश्च दानशौद्रो जितेंद्रियः
38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । स श्री
39. चित्रचवप्पाख्यमहीपतिलकस्वयं । ऋत्वग्निबाण
40. भूस्त्वं व्यागणितं शकजन्मना । आनन्दवत्सरे राम
41. नवम्यां हृष्टमानसः ॥ २१ ॥ रामाभिषेकसमये श्री
42. रामव्याससंज्ञिधौ श्रीमत्परमहंसाख्य परिव्राडी
43. शताजुषां । पदवाक्यप्रमाणाब्धि पारिणानां निरंजु
44. शं श्रीमद्वैष्णवसिद्धांतं स्थापनाचार्यं ताजुषां । राम
45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनहनशि
46. ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांतवासिने मध्वासि
47. द्वांतार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

III-A—

48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
49. सुहृद्वात्सल्यार्थाबंधुसमन्वितः । कुंभकोणमठेनित्य
50. दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूयनामेकसुकृता
51. सये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानां राज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयवृत्ते ॥ २९ ॥ साक्षाद्वैकुण्ठ
53. निलयशार्ङ्गाणिसमागमे काशीक्षेत्रादिके तस्मिन् कुम्भकोणे
54. महस्थले कविर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वृत्तरे
55. हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यएश्विमे भागे
56. पूर्वभजनपद्धतेः । तेषां मध्य प्रदेशेन स्थिताभूमिद्विवेलिका
57. लोकसंख्या परिमिती र्गणने यत्रकारणं । दृष्टेस्तैवमाणेन प्रा
58. दान्भूमिद्विवेलिनां नानावृक्षसमायुक्तामारामप्रतिमां
59. तथा निधिनिक्षेपपायाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणागामि
60. संयुक्ता आ मात्तद्विदुतारनं । शिष्यप्रशिष्यसंभोगयो
61. र्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम
62. न्वितां भूयसे श्रेयसे प्रादात् सहिरण्योदकधारया ॥ ३६ ॥ इलो
63. कावत्रादिमहलोकमारभ्यगणनेनकुतं । विद्येत्तांघ्र पत्रेस्मिन् सत
64. त्रिदशत्सहायुना ॥ ३७ ॥

श्री राजगोपाल.

65. साक्षाविभ्रववप्पाख्यमहीपसकुदाक्षयामंत्रीराजाश
66. याचापितांघ्रपत्रं विधायचा तद्वद्वावहुसंतुष्टः
67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं तांघ्रकं
68. तदा श्रीकुम्भकोण संव्वास महालिङ्गतनूभवः कुम्भलिङ्गायि
69. तिख्यातो व्यलिखत्तांघ्रशासनं । दानपालनयोर्मध्ये दानान्
70. योनुपालनं दानास्वर्गं मवाप्नोती पालनादच्युतंपदं ॥ पामा
71. न्योयं धर्मसंतोनुपाणा कालेकाले पालनियो भवद्भिः सर्वानेतान्
72. भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद
73. ताद्विगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
74. निषलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत् वसुंधरां पट्टिवर्ष
75. सहस्राणि विष्टायां जायतेकृमिः ॥

Transliteration.

1-B—

1. namas-tungga śirach-chuṃbhī candra-ohāmarā-chāravē । trailōkya nagarā-
2. ramḥha mūla-stambhāya śaṃbhavā । Harēr līlā Varāhasya dāṃ-
3. nṭhrā dāṃdās-sapātu vah । Hēmadri kalaśā yatra dhātri chhatra-śriya-
4. m dadhau । yasmāch-charācharaṃ viśvaṃ saṃbhūtaṃ jagadāṃjasa ya-
5. tō Gaṃggā jagāṃmātā saṃbhūtā lōkapāvanī । yadrajasa sa-
6. ṃggataḥ kāmptā śilāsam abhavaṃ mōnē । yadāṃghri-gaṇanēnaiiva Ma-
7. rutvān rājyaṃpachā ॥ 4 ॥ Balih pātāla śāṃmrājyaṃ Śaka-
8. tō yēna sūditah । yadāghryaṃkkō bhōgi-bhōgē dṛiśyatē dyā-
9. pi saṃddarah ॥ 5 ॥ tasmāt samabhavad vargas-turlyyō dharma saṃkulah
10. sadāchāratās tadra dvija-sēvā-parāyanah ॥ 6 ॥ bhūpālās-ta-
11. tra saṃjātāḥ sauryaudārya gaṇānvitah । vinitah śikshitā śāṃ-
12. ttās-taṃtre jñānēdbikārinah । tadvargō Davarājākyō bahu-
13. bāhu parākramah । amātyah Kriṣṇa Rājasya babhūva ripu-
14. mardanaḥ । Pratāparudra mattēbha patinī jtvā ya āhavē । ākraṃ-
15. my-ōdaya śailākhyam durggaṃ Gajapateḥ priyam ॥ 9 ॥ tatrādyag-vi-
16. jayam prāpya Kriṣṇa rāyam atōshayat ॥ śvēta-chhatrādikam rā-

17. ja chinham yasmai pradattavân ! 10 ! svah kâminîm svatanu kâ-
 18. ttîbhir âkshipamttîm śrî Dēvarāja tilakō navanirajāksham ! kalyā-
 19. ninîm Kamalanābha yivābhi kanyām Mamgābbikā mudava-
 20. had bahumānaśilām ! 11 ! tasyām ttapōbhir adhikair udabhū-
 21. d yaśasvî śrî Chinmnarāja nripatî khalu Devarājāt ! śrî Rāmarā-
 22. ja nripatēh kila Krishnarāja jāmātur agrya mahimā sa babhū-
 23. va mamtri ! 12 ! jagad vikhyāta śauryasya Chinnarāja mahipatēh
 24. brahmamanyah kirtimān jyēsthō jagñē Chavvappa nāyakah ! 13 !

II-A—

25. advitiyyō dvitiyāścha śrīmān Chinnachava prabhuh ! mauji-ratnam
 26. mahipānām samjātaḥ kulānāyakah ! 14 ! sa Chinnarāja bhū-
 27. pālō Rāma rājagñyayā brisām ! prachamda tara dordam-
 28. dda damdditārati mamddalah ! 15 ! ā Sētō Dravidān bhū-
 29. mi-pālāpś-chakrēvaśē aya-yam ! Rāma-rājagñya ytō Rāyam
 30. Tamjāpuryām mahāmanāḥ ! 16 ! nivāsamakarōd rājā
 31. rājyam dharmēna pālayam tataś Chavyappa bhūpālō rājyam
 32. chakrē sudhārmikah ! 17 ! pitur-matim yatra chakrē śrīmān Chinna-
 33. vapparāt ! sōyam chavappa bhūpālō rājyam datvā-
 34. nujāyavai ! 18 ! Kumbhakhōṇē svayam rājā vā-
 35. samchakrē tapascharan ! śrīmān Chinna Chavappākhyā mahipālō-
 36. ti dhārmikah ! 19 ! Balabhadrat Krashṇa yiva rarāja bahubhir-gu-
 37. gaih ! viraktō Vishṇubhaktascha dāna śaupādō jitēndriyah
 38. ! 20 ! Dakshiṇa- Dvārakāvāsî śrî Kṛishṇa śaraṇō bhavat ! saśrî
 39. Chinna Chavappākhyā mahipa tilaka-svayam ! rit-vagni-bāpa-
 40. bhū-samkhyā gaṇitē śakājanmanā ! Anapda vatsarē Rāma-
 41. navamyām hrishthamānasah ! 22 ! Rāmābhishēka-samayē śrî
 42. Rāma-Vyāsa samnidhan śrīmat parāma hamsākhyā parivrāḍi-
 43. śa tājushām ! padavākya-pramānābhi-paripānām niramkku-
 44. śam śrīmad Vaishṇava siddhāntta sthāpanāchārya tājushām ! Rāma-
 45. Champdra padāmbhōja pūjakānām mudāsadā ! Raghunāpddana śi-
 46. shya śrî Surēndrākhyā tapasvinām ! 25 ! nijānttavāsinē Madhva-ai-
 47. ddhānttārthōpadēśinē ! sarva tamtra svatantrāya Vijayāndrākhyā yā-

III-A—

48. ginē ! mamtribhiḥ śāstra tatvagñair purōhita purōgamaiḥ ! phutra-pautra-
 49. suhrīd-bhrātṛi-bhāryā-tamdhū-samanvitah ! Kumbhakōṇa-mathē nitya
 50. dīpārtham vāri-samnidhan ! prachinasviya bhūpānām anēka sukritā
 51. ptayē ! 28 ! putra-pautra praputrādi rājānām rājyavriddhayē
 52. Kāvērî puṇyatīrthādi nānā dēvalayāvritē ! 29 ! sākshād Vaikunṭha
 53. nilaya Sārṇapāṇi samāgamē Kāśiksbētrādikē tasmin Kumbhakōṇē
 54. mahāsthālē Kāvēryāḥ dakshiṇē bhāgē Brahma dēvalayasya chā vuttarē
 55. Harinadyāśchā tat-tīrāścha samīpataḥ ! 31 ! mārḡasya pāśchimē bhāgē
 56. pūrvē ! bhajanapaddhatēh ! tēshām madhya-pradēśē tū sthitābhūmi dvivē-
 57. likā
 57. lōkasamkhyāparimitir gaṇanē yatra kāmam ! damddastēnaiva mānēna
 58. prā-
 58. dām-bhūmi dvivēlinām ! nānā-vṛiksha samāyuktām ārāma pratimām
 59. tatthā nidhi-nikshēpa-pāshāṇa siddha sādhyā samanvitām ! 34 ! akshīṇā-
 59. gāmim

60. samyyuktā ā mārtaṁdēdu tīraṇaṁ | śiṣhya praśiṣhya sambhōga yō-
 61. gyaṁ vinimayōchitāṁ | dānārtha dharma-vikṛiti yōgya-bhōgya sama-
 62. nvitāṁ bhūyasē śrēyasē prādāt sahiramnyōdaka dhārayā | 36 | ślō-
 63. kāvatrādima-ślōkamārabhya gāṇāṅkṛitē | vidyāṁtē tāṁmra patrēsmiṇ
 sapta-
 64. trimśat sahāpunā | 37 |

śrī Rāja Gōpāla.

65. sākṣā Chinna Chavappākhyā mahīpa sakṛidājñayā maṁtri rājājñā-
 66. yā chāpi tāṁmrapatram vidhāyachā tam drishvā bahu samttushṭhaḥ
 67. svāminah pādāyōnripah | bhaktyā samarpayāmāsa śāsanam tāṁmurakam
 68. tadā śrī Kumbhakōṇa samvāsa Māhālingga-tanūbbhavaḥ Kumbhalingga yī-
 69. ti khyātō vyalikhat tāṁmra śāsanam | dāna-pālanayōr madhyē dānāch-chrē-
 70. yōnupālanam dānā-svarggam avāpnōti pālanād achyutam padam | sāmā-
 71. nyōyam dharṁasēto nripāṇā kālē kālē pālanīyyō bhavadbhiḥ sarvān ētān
 72. bhāvinah pāthivēdrān bhūyō bhūyō yāchatē Rāmachandrah | svada-
 73. ttā dvigunam puṇyam paraḍattānupālānam paraḍattāpa-bāreṇa svadattam
 74. nishalan bhavēt | sva-dattāṁ para-dattāṁ vrā yōharēta vasumdharaṁ sha-
 sbṭi-varsha
 75. sahasrāṇi viśṭhāyāṁ jāyatē krimih |

Note.

The present grant consists of three plates, each measuring 10½" by 8½". The date, most of the contents as also the donor and the donee mentioned in the record are similar to those mentioned in the previous record. The grant made consisted of two *vēlis* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōṇa adorned with the Kāvēri and various temples surpassing Kāśī in sanctity and forming the abode of the god Śārṅga-pāṇi, the lord of Vaikuṇṭha. It was made with all the usual rights for the welfare of the donor's ancestors, the donor himself and his posterity as a provision for the maintenance of perpetual lamps in the maṭha at Kumbhakōṇa. The number of verses is given as 37. By order of Chinna Chavappa, his minister got the plates ready and the Chief presented them to the svāmi with great devotion. The engraver was Kumbhalingga of Kumbhakōṇa, son of Mahālinga. After the stanza giving the number of verses, occur two figures of the boar and the signature *Śrī Rājagōpāla*.

29

Tenth copper plate record in the same matt.

Telugu language and characters. Single plate. Size 11" × 7½".

ಅದೇ ಮಠದಲ್ಲಿರುವ, ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ; ಒಂದು ಪುಟ.

ಪ್ರಮಾಣ ೧೧" × ೭½".

(ಮುಂದಾಗಿ) —

(ದೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾಡ್ತಿ ಅಯ್ಯಪ್ಪಾಲು.

1. ಶ್ರೀರಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಧ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ
3. ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಭುಲು ೧೬೦೭ ಅಗುನ

4. ನೇಟಿ ಸಿದ್ಧಾರ್ಥನಾಮ ಸಂವತ್ಸರಂ ಮೈಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
5. ಲೋಕಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಫುಂದು ಶ್ರೀಮದ್ವರಮಹಂಪ ಪ
6. ರಿವ್ರಾಜಕಾಚಾರ್ಯರೈನ ಪದವ್ಯಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾ
7. ವ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರೈನ ಶ್ರೀಮದ್ವೈದ್ಯವ ಸಿದ್ಧಾಂತ್ರ
8. ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
9. ದ ಪದ್ಮಾರಾಧಕುರೈನ ಶ್ರೀಮತ್ತುದೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
10. ಕಮಲಸಂಜಾತುರೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
11. ರ ಕುಮಾರುಕರೈನ ಶ್ರೀಮದ್ವೈದ್ಯೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
12. ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ ವಿಶ್ವನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
13. ಯನಿಗಾಂ ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಪರಣ
14. ತೀರಮಂದ್ಯ ಪೂಜೆದಲಕು ಸ ಕೃತಮುಗಾನು ಸಕಿರಣಿಯೋ
15. ದಕ ದಾನದಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಲೋನು ತಾಂ
16. ಮೃಪರ್ಣತೀರಮಂದ್ಯ ಆರಾಂಜ್ಞ ಅನಿ ಗ್ರಾಮಂ ಶೆಲುಪುಲು
17. ೬೦೦ ಮಾಳ್ ಕುಂನೂ ರಂಗಕ್ಷೇತ್ರಮಂದ್ಯ ಚಿತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
18. ನಿಕಿ ಪಡಮುಟಿ ದಿಕ್ಕುನ ಫುಂಡೆ ರಾಕಿಮತಮುಂನೂ ರಂಗನಾಯ
19. ಕುಲಕ ಪ್ರತಿಗಾನು ಮಾ ಪೆದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪೂ
20. ವರ್ಕಮುಗಾನು ಯುಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾ
21. ಣಕ್ಷಿಣ ಅಗಾಮಿ ವಿದ್ಯಸಾಧ್ಯಲು ಪೊದಲೈನ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
22. ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದಾರ್ಕಸ್ತಾಯಿಗಾನು
23. ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಫುಂಡಗಲವಾರು ಯುಟನೇ ಧಾರಾಪೂರ್ವಕ
24. ಮುಗಾ ಯುಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ್ನ ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಫುಂಡೇದಿ
25. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ

(ಹಿಂದಾಗ) —

26. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ! ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಪಾಮೇವ ಭೂಮುಜಾಂ !
27. ಸರ್ವೋಚ್ಚಾ ವಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂದರಾ ! ಸ್ವದತ್ತಾಂ ಪರದ
28. ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂದರಾಂ ! ಪಪ್ಲಿವರ್ಪಸಹಸ್ರಾಣಿ
29. ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಶ್ರಮಿಃ ! ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
30. ದಾನಾಭ್ಯೇಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
31. ಲ ನಾದಾಕೃತಂ ಪದಂ !

Transliteration.

Front—

Śrī Muddalagādri ayya vrāṇ.

1. Śrīr-astu ! nāmas-tuṅga śiraś-chnupī chandra-chāmara-chārāvē
2. trai-lōkya-nagar-ārambhā mūlā-stambhāya Śaṁbhavē ! svasti
3. śrī vijayābhyaṇḍaya Śālivāhana-śaka-vashambulu 1607 aguna-
4. nēti Siddhārtthi nāma sampatsaram Vaisākha śuddha Akṣha 3 Śukra-
vāram
5. Rōhiṇi nakshatra puṇya-kāla mamddu śrīmat parama-hamṣa pa-
6. rivrājakaś-chaṛyulaina pada-vākya-pramāṇa-pārā-vā-
7. ra pāramgata sarva-tantra-svatantpralaina Śrīmad Vaishṇava siddhānta
8. pratishṭhā pañāchāryalaina śrīmad-Rāmachandradevuni divya śrī pā-
9. da padmā-rādhukalaina śrīmat Sudhīndratīrtha śrī-pāda vadeyala kara
10. kamala samjātulaina śrīmad-Rāghavēndra tīrtha śrī-pāda vadeyala va

11. ra kumarukalaina śrīmad Yōgīndratīrtha-śrī-pāda vaḍeyala divya
12. śrī Raghupati-bhaṁḍārānīki Viśvanātha nāyanī Muddalagādri nā-
13. yanīgāru Śrī-Rāṅganāyakula saṁnidhīni Chandra-pushkarāṇi
14. tīramamddu mā peddalaku sukṛitamū gānu sa-hiraṇyō-
15. ḍaka dāna-dhārā pūrvakamugānu Dakṣiṇa-rāṣṭra mulōnu Tāp-
16. raparṇi-tīramamddu Ārāmbaṇṇa ane grāmaṁ telupulu
17. 600 māllukunṇū Rāṅga-kṣhētramamddu Chitravidhi dakṣiṇa gōparā-
18. niki paḍumaṭe dikkuna vumḍe Rātimathamunṇū Rāṅganāya-
19. kulaku pṛitigānu mā peddalaku sukṛitamugānu dhārā-pū-
20. rvakamugānu yichchināraṁ ganaka nidhi nikṣhēpa jala-taru-pashā-
21. ṇ-akṣhiṇya āgāmi siddha sādhyalu modalaina aṣṭa-bhōga tēja svāmya-
22. munṇū śiṣhya pāraṁparyamugānu ā chendrārka sthāyigānu
23. anubhaviṁchechukoni vumḍagalavāru yīṭanē dhārā-pūrvaka-
24. mugā yichchināraṁ ganuka sukhānu anubhaviṁchechukoni vumḍēdi
25. sva-dattā dvigunaṁ puṇyam para-dattānu-pālanam para-dattāpaharāṇa

Back —

26. svadattam nishphalam bhavēt ! ēkaiva bhagīni lōkē sarvēśham ēva
27. bhūbhujām !
27. na bhōjyā na kara grāhyā vipra-dattā vasumddharā ! sva-dattam
28. para-da-
28. ttām vā yō harēta vasumddharām ! shashṭir varsha-sahasrāṇi
29. viṣṭāyām jāyatē krimiḥ ! dāna-pālanayōr madhyē
30. dānā chhrēyōnupālanam dānā chchargam avāpnōti pā-
31. lanād achyutam padam !

Translation.

May there be prosperity. (Praise of Śambhu).

Be it well. On Friday, the third lunar day which was Akṣha-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rōhīni, (we,) Viśvanātha-Nāyaka's son Muddalagādri-Nāyaka, have granted with gold and pouring of water, in the presence of the god Rāṅganātha on the bank of the Chandrapushkarāṇi, for the merit of our ancestors, the village Ārāmbaṇṇa of the revenue value of 600 *Mālluka*, situated on the bank of the Tāmrarparṇi in the southern *rāṣṭra* and the stone matha situated to the west of the south gōpura or tower of the Chitra street of Rāṅgakṣhētra (Śrīrangam) to the Raghupati treasury of the illustrious paramahansa parivrājakāchārya, pada-vākyapramāṇa pāravāra pārangata, sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndra-tīrtha-śrīpāda-oḍeyar, who was the spiritual son* of the illustrious Sudhīndra-tīrtha-śrīpāda-oḍeyar. You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure. As we have granted thus with pouring of water, you can happily enjoy the same.

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11" by 7½". The language is Telugu.

The inscription records the grant of a village Arāmbhanna of the revenue value of 600 *māḷḷuku* by Muddalagūdrī Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavāndra-svāmi matt. The signature of the donor appears on the front of the plate.

The date of the record Ś1602 Siddhārthi sam. Vaisākha śu. 3 corresponds to Thursday, 3rd April 1679 A.D.

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Eleventh copper plate record in the same matt.

Telugu language and characters. Single plate: Size 11" × 8".

ಅದೇ ಷುಲದ್ವಾರವ ಹನ್ನೊಂದನೆಯ ಕಾಮಕಾಸನ.

ಕೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಛಾಪ.

ಪ್ರಮಾಣ ೧೧' × ೮".

(ಮುಂಭಾಗ) —

1. ಶ್ರೀರಾಮ ! ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದ್ರ ಚಂದ್ರಚಾಮರಜಾರವೇ | ತ್ರೈ
2. ರೋಷ್ಯನಗರಾರಂಭ ಮೂಲಪ್ಪಂಧಾಯಶಂಭವೇ | ವೃತ್ತಿಶ್ರೀ
3. ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನತಕ ವರ್ಷಂಬ್ಬಲು ೧೬೧೯
4. ಅಗುನನೇಟಿ ಯೀಶ್ವರನಾಮನಂವತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
5. ರಂ ಮಧ್ಯಾಹ್ನ ಮಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಮಹಾನ
6. ಪರಿಪ್ರಾಜಕಾಚಾರ್ಯಲಯನ ಪದವಾಕ್ಯಪ್ರಮಾಣವಾರಾವಾರವಾರಂಗ
7. ತ ಸರ್ವತಂತ್ರವೃತ್ತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿಧಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ
9. ಶ್ರೀಮದ್ವೈದ್ಯೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿಕರಕಮಲನಂಜಾ
10. ಶುಲೈನ ಶ್ರೀಮತ್ಪೂರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿವರಕುಮಾ
11. ರುಕುಲೈನ ಶ್ರೀಮತ್ಪೂರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಚಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವೈಷ್ಣವನಾಥನಾಯನಿ ಚೋಕ್ತ
13. ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಬನ ಮಂಗಳ್ಮುಗಾರು ಶ್ರೀರಂಗನಾಮ
14. ಕುಲಸನ್ನಿಧಿನ ಚಂದ್ರಪುಷ್ಪರಣತೀರವಂದು ಮಾಹದ್ವಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಸ್ತೋದಕದಾನಧಾರಾವೂರ್ವಕಮುಗಾ ಯಚ್ಚಿನ
16. ಭೂದಾನಶಾನನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮಂಡು ಶ್ರೀವಲ್ಲಭತೂ
17. ರಿ ಶ್ರೀಮರೋನು ಆಯುರ್ಧರ್ಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
18. ಡಿ ನಾಯಕಂಪಟ್ಟಿ ರೆಡ್ಡಿ ಪಟ್ಟಿತೂರ್ಪು ಅತ್ತಂಗರೆಪಟ್ಟಿ ಪಡಮರಯಲಂದ
19. ಕೋಳಂ ಯಲ್ಲಕುಲುತೈರಂ ಪಟ್ಟಿ ಯಿದಿನಹಿತಮೈನ ಆಯುರ್ಧರ್ಮಗ್ರಾ
20. ಮಂಕೆಲುಪು ನನ್ನೂರುಮೊಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಭತೂರಿತಿರುಮುಕ್ಕೋಳಾ
21. ನಿಕ ಯೀಶಾನ್ಯಧಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟ ಕಟ್ಟಂಚಿನ ವೆಂಕಟೇಶ್ವರದೈವ
22. ಣಂ ಸಹಿತಮೈನ ಮಠಮುನ್ನು ಅಂದುತುಳಲಗಿನ ರಾಜುಪಾಳ್ಯಂಮಘ
23. ಮಾನು ಕೋವಿಲಕ್ಕುಡನಹಿತ ಮೈನದಿನ್ನಿ ಚಂತಾಮಣರೋ ಸೋಮಯಾಜಿ
24. ಯಂಟಿತೂರ್ಪುಲಕ್ಷ್ಮೀನರಸಪ್ಪಯ್ಯ ಕಟ್ಟಂಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
25. ದುಕು ತೂರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿಹೇವಳಮುನ್ನು
26. ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮಠಂಗಾಲುನ್ನಂದುಕು
27. ಬದುಲುಮಠಂಗಾನುನ್ನು ದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
28. ಠ ಪರ್ಯಂತಂ ಪುರಾಣಭಟ್ಟಮುನ್ನು ಯಿಟ್ಟನಾರಂಗನಕ ನಿಧಿನಕ್ಷೇಪ
29. ಜಲತರುಪಾಪಾಕ್ಷೀಣ್ಯ ಆಗಾಮಿಸಿದ್ಧನಾಥಲು ಮೊದಲೈನ ಅ

(ಹಿಂದಾಗ) -

30. ಪ್ರದೋಗತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದ್ರಾರ್ಕ
31. ಸ್ವಾಯಿಗಾನು ಅನುಧವಿಂಚುಕೊನಿ ಉಂಡಗಲವಾರು ಯಿಚನಿ ದಾರಾ
32. ಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಪಾನ ಅನುಧವಿಂಚುಕೊನಿ
33. ವುಂಡೇದಿ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಪ್ಪಲಂಧವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35. ಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿರ್ವರ್ಷಸಕಸ್ತ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
36. ಜಾಯತೇಕ್ರಿಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು
37. ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗ್ಗಂಮವ್ರಾಲು

Transliteration.

I-A—

1. śrīrastu || namas-tunga śīras-chumbhi chaṁdra-chāmara-chāravē | trai-
2. lōkya-nagarārambha mūla-stambhāya Saṁbhavē || svasti śrī
3. vijayābhyudaya Śālivāhana Śakavarsambbulu 1619
4. agumanēti Yīśvara nāma saṁvatsaram Māgha śuddha 15 Śukravā-
5. ram madhyāhna Maghā nakshatra puṇya-kālamamdu śrīmat parama-haṁsa
6. parivrajikāchāryulaina padavākya pramāṇa pārvāra pāramga-
7. ta sarvataṁtra svataṁtrulaina śrīmad Vaiṣṇava-siddhānta pratishthāpanā-
8. chāryulaina śrīmad Rāmachandradēvuni divya śrī pāda-padmarādhakulaina
9. śrīmad Yōgīndratirtha śrīpāda-vaḍayalavāri kara-kamala-saṁjā-
10. tulaina śrīmat Sūriṁdra-tirtha śrīpāda-vaḍayalavāri vara-kumā-
11. rukulaina śrīmat Sumatīndratirtha śrīpāda vaḍayalavāri
12. divya śrī Raghupati bhāṁdārānīki śrīmad Viśvanātha nāyani Chokka-
13. nātha nāyanivāri paṭṭamahishi aina Maṁggammagāru śrī Raṁgaṇāya-
14. kula saṁnidhīni Chāṁdrapushkaraṇi tiramamdu mā peddalaku sukṛita-
15. mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichchina
16. bhū-dāna śāsanam mā Tiruchināpalī rāshṭramamdu Śrīvalliputtū-
17. ri śīmalōnu Āirdharina grāmamunnu amduṭō chērīna Kākavā-
18. di Sāyakamputti Reddipatti tūru Attamngarepatti padamarayalaṁd-A
19. kkōlam yallaku uttaram patti yidisahitamaina Āyirdharma grā-
20. mam telupu nannūru māllukunnu Śrīvalliputtūri Tirumukkoḷā-
21. niki yīśānya bhāgāmamdu śrī Raṁgaśeṭṭi kaṭṭimechchina Veṁkaṭēśvara-
22. dēva-
23. lam sahitamaina maṭhamunnu amdu tulaligina Rāchupālyam magha-
24. mānu kōvila kaṭṭaḍa sahitamainadinni Chīmtāmapilō Sōmayāji
25. yimṭiki tūru Lakshmi-narasappayya kaṭṭimechina maṁṭapamunnu ap-
26. duku tūru maṁṭapam sahitamaina Kṛishṇasvāmi dēvalamunnu
27. Dikshitappayyagāri alamkāram pūrvam tama maṭhamgā unṇamduku
28. badulu maṭhamgānunnu Dikshitappayya alamkāram modalu ma-
29. ṭha paryamṭtam purāṇaghāṭṭamunnu yichchināraṁganaka nidhī-nikshēpa
30. jala taru-pāshāṇ-akshīnya āgāmi siddha sādhyalu modalaṁ a-

I-B—

30. shīta-bhōga-tēja-svāmyamunnu śīshya-pāraṁparyamugānu āchāṁdrārka
31. sthāyigānu anubhaviṁchukoni umḍagalavāru yitani dhārā-

32. pūrvakamugā yichchināramganaka sukhāna anubhavimchukoni
 33. vumḍēdi¹ sva-dattā dvigunam punyam paradattāmpālanam paradattā-
 34. pahārēṇa sva-datam nishphalam bhavēt¹ sva-dattām para-dattām vā yō
 35. harēta vasumpdharām shashṭir-varsha sahasrāṇi viśṭāyām
 36. jāyatē krīmih¹ dāna pālanāyōr madhyē dānāchchrēyōnu
 37. pālanam dānāt svargam avāpnōti pālanād āchyutam pa-
 38. dam

śrī Maṅggamavālu

Note.

This is another copper plate record received from the Rāghavēndrasvāmi matt at Nānjangūḍ which refers to the Madhura Nāyaks. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Sambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Isvara corresponding to the Śaka year 1619, under the asterism Maghā, and in the presence of the god Rāṅganātha on the bank of the Chandrapushkarani, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Maṅgammagāru granted, with all the usual rights, the village Āyirdharma, together with its hamlets, of the revenue value of 400 *māḷḷaku*, situated in Śrīvalliputtūru-sima of her Tiruchanāpalī-rāshṭra, and a maṭha together with a maṭṭapa, a temple and a Purānaghaṭṭa (situation of each specified) in Śrīvalliputtūr to the Raghupatī treasury of (with the usual titles) Sumatindra tīrtha-śrīpāda-oḍeyar, son of Sūrindra-tīrtha-śrīpāda-oḍeyar who was the spiritual son of Yōgindra-tīrtha-śrīpāda-oḍeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Isvara sam. Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record; the asterism also was not Maghā, but Pushya.

31

Twelfth copper plate record in the same matt.

Telugu characters and Sanskrit language; single plate.

Size 9½" × 7½"

ಅದೇ ಮಹದ್ವಾರವ ಪನ್ನರಡನೆಯ ತಾಮ್ರಪಾಪನ.

ಕೆಯುಗು ಅಕ್ಷರ; ಸಂಸ್ಕೃತಭಾಷೆ: ೧ ಪುಟ: ಪ್ರಮಾಣ ೯೮" × ೭೮"

(ಮುಂಭಾಗ) —

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ | ಚಂದ್ರಚಾಮರಜಾರವೇ | ತ್ರೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶತನಹಶ್ರೀವರ್ಷೇದ್ಯದಿಕಪಟ್ಟತೆ | ರಘುದ್ರಾ
4. ಕವಿಲಪ್ಪಾಂ ಶ್ರೀ ಶ್ರೀಮುಪ್ಪಕ್ಷೇತ್ರಸಂಸ್ಥಿಕೇ || ೨ || ನಿತ್ಯ
5. ಪುಷ್ಕರಣೀತೀರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂ ಮತೇ | ಶ್ರೀರಾಮವೇದವ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾರೇ ಮಹಾಮನಾ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಪುಷೇ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೇಕ

9. ರತಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಧೋಜಪೂಜಕಾಯ
10. ಮುದಾನದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತ್ಯೇವಾನಿನೇ ಶ್ರೀಮತ್ಪುರಂದ್ರಾಬ್ಯ ತಪಸ್ವಿ
14. ನೇ || ೭ || ಯಸ್ಯಾಧಾರಭೂತವರ್ಣಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾರೋಕಪಾವನೇ || ೮ ||
16. ಯದ್ರಜಸ್ಸಂಗತಃ ಕಾಂತಾ ಶಿರಾನಮಧವನ್ಮನೇಃ | ಯದಂ
17. ಪ್ರಗಣನೇನೈವಾಮರುತ್ವಾರಾಭ್ಯಮಾಪನಾ || ೯ || ಬಲಪಾ
18. ತಾಳಸಾಂದ್ರಾಚ್ಯಂ ಶಕಟೋಯೇನನೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ
19. ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ | ೧೦ || ಶ್ರೀಮದ್ರಂ
20. ಗಪ್ತಕಾಳಾಕೋಶನದ್ಧಿರುದಾಂಸ್ಥಿತಃ | ವಡೆಯಾರಿತ್ಯಂಜ

(ಹಿಂದಾಗೆ) —

21. ಭೂಪ್ರೀತಿಪಾತ್ರಂಕಿತತ್ಪುರಃ | ೧೧ || ಯೇನಂಶತ್ಸರ್ವ
22. ದೇಶಸ್ವಪಾಲಕತ್ವಂಸಮಾರ್ಜಿತಂ | ಸೋಯಂ ಮಹೀಪತಿಲೋ
23. ಶ್ವತ್ವನಾರಾಯಣಾಂಕ್ತಿಕೇ | ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈ ಪಾಞ್ಯ
24. ದಕ್ಷಿಣತೋಮಮಾ | ೧೨ || ಶಘೈಫೋತ್ತರಕಾವೇರ್ಯಾ | ಲೂರಾ
25. ದುತ ರತ್ನತಂ | ನಾನ್ಯಾಂದಿಪಾನಲ್ಲೂರಂಕೋಡಿಕಾಲರ
26. ಪುರಂತಥಾ || ೧೩ || ರಿಕ್ತಿಕ್ಪುರೋಹಿತಾಚಾರ್ಯನಧ್ಯಸಾಮಾಜಿ
27. ಕೈರ್ಯುತಃ | ಮಂತ್ರಿಧರ್ದೇಶತ್ವತ್ವತ್ವೈಸ್ತದಾಧರ್ಮಪ್ರವರ್ಧ
28. ಕೈಃ || ೧೪ || ಅಸ್ತತ್ಪಾಲಕೇನಭೂಪಾನಾಂ | ಅನೇಕನುಕ್ರುತಾಪ್ತ
29. ಯೇ | ಭಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ | ಸಹಿರಂಜ್ಯೋದಧಾರಯಾ ||
30. || ೧೫ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಮಪಾಣಾಂ | ಕಾರೇಕಾ
31. ರೇ ಪಾಲನೀಯೋದವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಮಾನಿನಃ ಪಾರ್ಥಿವೇಂ
32. ದ್ರಾನ್ಮೂಯೋಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ೧೬ ||

ಶ್ರೀ ರಾಮ

Front—

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಬಿ | ಚಂದ್ರಚಾಮರವಾರವೇ | ಬೆಲೊ
2. ಕಯನಗರಾರಂ ಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಸಹಶ್ರೇಃಪದ್ವಧಿವಿಕೃದ್ವತೇ | ರತದ್ರೌ
4. ಕಪಿಲಪಟ್ಟಾಂ ಶ್ರೀ ಶ್ರೀಮುಣೀಶ್ವರಸಂಸ್ಥಿತೇ || ೨ || ನಿತೃ
5. ಪುಷ್ಕರಿಣಿತಿರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂಮತೇ || ಶ್ರೀರಾಮವೇದ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾಲೇಮಹಾಮತಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಖ್ಯಾ | ಪ | ರಿವಾಡೀಶತಾಜುಪೇ | ಪದ್ವಾಕೃತಮಾಣಾಽಽಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ
9. ರಶಾಯವಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾಯ
10. ಸುದಾಸವಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತ್ಯೇವಾನಿನೇ ಶ್ರೀಮತ್ಪುರಂದ್ರಾಬ್ಯ ತಪಸ್ವಿ
14. ನೇ || ೭ || ಯಸ್ಯಾಧಾರಭೂತವರ್ಣಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾರೋಕಪಾವನೇ || ೮ ||

16. यद्गजस्संगतः कांताशिलासमभवन्मुनेः । यद्
17. त्रिगणनैवा मरुत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
18. तालसांवाज्यं शकटोयेनसूदितः । यद्ब्रह्म
19. को भोगिभोगं दृश्यतेद्यापि सुदरः ॥ १० ॥ धीमद्रं
20. गण्यकालाककोशसद्भिर्दंन्वितः । बहयारिभञ्जि

Back—

21. भूप्रीतिपात्रंहितपुरः ॥ ११ ॥ येनशत्सर्व
22. देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
23. भवत्थनारायणात्तिके । भूवराहस्यचप्रीत्यै पालथा
24. दक्षिणतोममा ॥ १२ ॥ शयैवोत्तरकावेर्या । तूरा
25. दुत्तरतस्थितं । नान्मादिपानलुरैकोटिकालर
26. पुरंतथा ॥ १३ ॥ रिस्विकपुरोहिताचार्यसभ्यसामाजि
27. कैर्युतः । मंत्रिभिर्देश[त]त्सलैस्सदाधर्मप्रवर्ध
28. कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकुताम
29. ये । भार्याबंधुयुक्तप्रादां । सहिरण्योदधारया ॥
30. ॥ १५ ॥ सामान्योयंधर्मसेतुर्नृपाणां । कालेका
31. ले पालनीयो भवद्भिः । सर्वानेतान्माविनः पार्थिवे
32. द्रान्भूयो भूयोयाचन्तेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

I-A—

śrī

1. namas-tunga śiraś-chnupbi¹ chamdra-chāmara-charavé¹ trailō-
2. kya nagarārambha mūla-stambhāya Śambhavé¹
3. svasti śrī Śaka sahasrēḥ varshēdvy-adhika śhaṭ chatē¹ Raūdrau
4. Kapila-shashṭyāṁ śrī Śrinuṣṭha-kshētra samsthite² Nitya-
5. pushkaripī-tīra sōbbhitē svāmināṁ mathē¹ śrī Rāma-Vēdavyā-
6. sa śrī pūjākālō mahāmanah³ śrīmat paramaham-
7. sākhyā [pa] rivrādīsatajushē¹ padavākya pramāṇābdi pāra-
8. gāya mahātmanē⁴ śrīmad Vaishṇava siddhānta sthāpanika-
9. raśāya cha¹ Rāmachemdra-padāmbhōja pūjakāya
10. mudāsadā⁵ śrī Vāramūvāsina bhū-pradakshaṇa-
11. kārināṁ¹ Surēndrayōgināṁ śishya¹ varīyānāṁ
12. dēva-rūpiṇāṁ⁶ sarvatamtra svatamtra śrī Vijayīndrā-
13. khyā-yōgināṁ¹ nijāmttēvāsine śrīmat Sudhīmdrākhyā tapasvi-
14. nē⁷ yasmād-ābhirabhūt sarvam¹ jagadētach-charācharam¹
15. yatō Gaṁgā jagamnmātā¹ sambhūtālōkapavint⁸
16. yadrajās saṁgataḥ kāmṭā śilāsamabhavan munēḥ¹ yadam-
17. ghri-gaṇanē naiva marutvārārya māpachā⁹ Balih pā-
18. tāla sāmbrājyāṁ Śakatō yēna sūditah¹ yadamghryam-
19. kō bhōgi-bhōgē dṛisyaṭēdyāpī suṁdaraḥ¹⁰ śrīmad liup-
20. gappa Kālākakōśa sadbhīrr-udanvitah¹ Vaḍayāriś-Chamji

I-B—

21. bhūpa prītipātramhi tatpuraḥ¹¹ yēnaṁ śatsarva
22. dēśasya pālakatvam samārjitam¹ sōyam mahīpatilakō-

23. śvattha Nārāyaṇāmttikē' Bhūvarāhasya cha prityai Pālyā
24. dakṣhiṇatō mamā¹² śatthaivōttara Kāvēryā' Lūrā-
25. d uttarata-sthitam' Nānāndipā Nallūrram Kōḍikālara
26. puram tathā¹³ ritvik-purōhitāchārya sabhya sāmāji-
27. kair-yutaḥ' mamtribhir dēsa [ta] tvaññais-sadā-dharma-pravardha-
28. kajḥ¹⁴ asmat prachina bhūpānām' anēka sukrutāpta-
29. yē' bhāryā-baṇḍhu yukta prādām' sabirampyōda-dhārayā'
30. ¹⁵ sāmānyōyam dharma-sētur nripāṇām' kalē-kā-
31. lē pālaniyō bhavadbhiḥ' sarvān ētān bhāvinah pāṭhivēm-
32. drān bhūyō bhūyō yāchatē Rāmachandrah¹⁶

Śrī Rāma

Note.

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nāñjangūd appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kapilā-Shashṭhi day of the year Raudri, corresponding to the Śaka year 1602, when the maṭha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmuṣṭha-kṣētra, at the time of the worship of Rāma-Vēḍavyāsa, Vaḍayāri, possessed of the title of Rangappu-Kālākatōḷa, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country, granted in the presence of Aśvattha-Nārāyaṇa for the pleasure of Bhūvarāha, the villages Nānāndipānallūr and Kōḍikāla to (with usual titles) Sudhīndra, disciple of Vija-yīndra who was the disciple of Surēndra.

There must be some mistake in the name of the donee here; for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (see No. 24), more than a hundred years before the period of the present record. Further the succession list of the maṭha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Viṣṇu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos. 26-28); but suddenly introduces Vaḍayāri without mentioning anything about his origin or the varṇa that sprang from the foot. The signature of the chief, śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhiṇī-nakṣatra and mahāpāta, is known as Kapilā-Shashṭhi. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record.

The expression Rāma-Vēḍa-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a *dvandva* compound meaning Rāma and Vēḍa-Vyāsa or Vyāsa. According to tradition among the Mādhyas, Mādhyāchārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uttarādi maṭha, and the remaining three in the other Mādhyas maṭhas. But there is some difference of opinion as to which maṭhas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi maṭha has all along been

in possession of some of these relics. The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa:—

prāpa sa Nārāyaṇataḥ | śuddha-śilāśṣa-pratimāḥ |
yāsu sa Padmā-sahitō | dīkṣhy-ahitas sannihitah |

32

Thirteenth copper plate record in the same matt.
Telugu characters and language.

Single plate.

Size 10½"×10".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಕೆಲಸು ಈಶ್ವರ : ಒಂದು ಕೆಲಸು : ಪ್ರಮಾಣ ೧೦½" × ೧೦".

(ಮುಂಭಾಗ) —

ಗರುಡ

ವಾಹನ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಂಬುಲು ೧೬೨೧
2. ಅಗುನಿಟ ಪ್ರಮಾದಿನಾಮ ಸಂಪತ್ತರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ಸೂ
3. ರೋಷರಾಗಂ ಹಸ್ತ ಸಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಮಹಂಸ ಪ
4. ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರವಾರಂ
5. ಗ್ಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲ
6. ಯನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7. ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
8. ಮತ್ತೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ತು
9. ಮತ್ತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾಸಿಕಿ
10. ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳವೋಡಯಾರಿವಾರಿ ಪೌತ್ತುಲು ನಲ್ಲ
11. ನೈನಾ ಕಾಳಾಕಕೋಳವೋಡಯಾರಿವಾರಿ ಪುತ್ತುಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
12. ಕೋಳವೋಡಯಾರಿವಾರಿ ಯಿಟ್ಟಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
13. ಬಡಿ ಅಯನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಟ್ಟಿ ವಡ್ಲಪರಿ
14. ಕಕಾಯಧಾನ್ಯಂ ಪರಿಕುಸಹ ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ ಪಲ
15. ಸರುಕು ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲರೆಂದು ಅಂದುಲತೋ ಚೇರಿನ ಚ
16. ಲ್ಲರತಲ ಮೂಟಲುಸಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗ ಟ್ಟುನ್ನುಚು ೫ ಗ್ರಾ
17. ಮುಮುಲ ಪೇಟಲು ನತ್ತಗ್ಗುಳಿ ವೇಳಂದೆ ತಿರುಕಳಪ್ಪರು ವಿರಾಂದಪ
18. ರಂಕುರು ವಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯದು ಪೇಟಲರೋನುನ್ನು
19. ವಡ್ಲಪರಿಕ ಕಾಯ ದಾನ್ಯುಸಹಗಾ ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ
20. ಪಲಸರುಕು ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
21. ಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂ
22. ವರ್ಕಮುಗಾನು ಕಟ್ಟಡ ಶೇತಿನಾರಂಗನಕ ಮಠಂ ತಿಷ್ಠಪಾರಂಪರ್ಮು
23. ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
24. ನೇದಿ ಯಿದಿನ್ನಿ ಪೈರಣ್ಣೇಶ್ವರನಿ ಕೋವಿಲಕು ಪಟ್ಟಿಮ ಭಾಗಂ ಮಠವಿವಾಹಂ

(ಹಿಂಭಾಗ) —

25. ವೀಧಿರೋ ಸ್ವರಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯುಲವಾರಿ ಗೃಹಾ
26. ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಕಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

27. ರಂ ನಿವೇಶನಂ ಮಠಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಂದು
28. ನಗಲ ಅಪ್ಪಠೋಗ ತೇಜಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
29. ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ನುಪಾನ ಫಂಡೇದಿ ಯಿಟನಿ
30. ಸುಪುತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀವಾದ ವೊಡಯಲ ವಾರಿ ರಘುಪತಿ
31. ಪಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಣಕಕೋರ ವೊಡಯಾ
32. ರಿವಾರು ಯಿಟ್ಟಿನ ದಾನಶಾಸನಮು | ದಾನಪಾಲನಯೋ
33. ಮುಠ್ಯೋ ದಾನಾಥ್ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಮ್ಯಗಮವಾ
34. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪು
35. ಜ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
36. ಲಂಭದೇಕು | ಯಶಾಸನಮು ಪ್ರಭುವು ಅನುಮತಿ ಮೀದ
37. ಕಾಮರ್ಮ ಅದಿಮೂರ್ತಿಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
38. ಸಂರಂಗಪ್ಪಯ ವ್ರಾತಿನ ತಾಮ್ರತಾಸನಮು
39. ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ನಹ ರೇಷಿಯಿಂದ ಬರೆದಿದೆ.)

Transliteration.

1-A—

1. svasti śrī vijayābhyudaya Śalivāhana Śakābdaṃbulu 1621
2. aguneṭi Pramādi nāma samvatsara Bhādrapada ba 30 Budhavāsaraṃ Sū-
3. ryōparāgaṃ Hasta nakshatra puṇyakālaṃpaṇḍu śrīmat paramahansa
4. rīvrājākāchāryulayinā pada-vākya-pramāṇa pārāvāra pāraṃ-
5. ggata sarva-tantra svatantrulayina śrīmad-Vaiṣṇava-siddhānta-pratiṣṭhā-
6. yina śrīmad Rāmachandra dēvara divya-śrīpāda-padmaśādhakulayina
7. śrī-
8. mad Yōginādra-tīrtha Śrīpāda voḍayala kara-kamala samjāṭalayina śrī-
9. mat Sūrinādra tīrtha śrīpāda voḍayala vara kumārakulayina śrīmat Su-
10. matinādra tīrtha śrīpāda vaḍayalavāri śrī-Raghupati bhaṃḍārānīki
11. chatūrtha gōtraṃ Raṃgappa Kālakakoḷa voḍayāri pantrulu Nalla-
12. nainā Kālakakoḷa voḍayārivāri putrulu Uttama-Raṃgappa Kāla-
13. koḷa voḍayārivāru yichchina maghana dāna śāsanamu mā yelu
14. baḍi ayina Payaraṇi pālyam nālugu mārgamula vachche vaḍla peri-
15. ka kāya dhānyam perikalu saba perika 1 ṭki kā 1 kāsu vokaṭi pala-
16. saruku perika 1 ṭki kā 2 kāsululu remḍu amḍulatiḷ chērina chī-
17. llara tala mūṭalu sahaḡā amḍukaṃḍuku taggaṭṭunṇuchu 5 grā-
18. mamula pēṭalu Nattaḡuḷi Veḷande Tirukaḷappāru Virāṃḍava-
19. raṃ Kuruvāḷappani kōvila yī ayidu pēṭalalōnṇunu
20. vaḍla perika kāya dhānyu sahaḡā perika 1 ṭki kā 1 kāsu vokaṭi pala-
21. saruku perika 1 ṭki ṭā 1 kāsu vokaṭi yī kramānaku yi-
22. mṇani mā peddalaku sukrītamugāṇu sa-hiraṇyōḍaka dhārā pū-
23. rvakamugāṇu kaṭṭaḍa śēśināraṃganaka maṭham śishya pāraṃparyaṇu-
24. gāṇu āchāṃḍrārkaśthāyigāṇu anubhāvānaku techchhukō-
25. nēdi yidinni Pairaṇēśvarani kōvilaku paśchimabhāgaṃ maṭha viḷāhaṃ

1-B—

25. vidhilo sthala purāṇaṃ Narasimhāchāryulavāri grīhā-
26. naku dakṣiṇaṃ Pavini Vemkaṭa Varādaya nivēśanānaku utta-

27. ram nivēsanam mathānaku kattaḍa śēśināram kābatti amdu-
28. nagala aṣṭa bhōga tēja svāmyamulunnu sishya pārampa-
29. ryamugā anubhaviṇṇuko sukhāna vumḍēdi yitani
30. Sumatindira tirtha śrīpāda voḍayalavāri Raghupati
31. phamḍārānaku Uttama Rāmgappa Kālākakoḷa voḍayā-
32. ri vāru yichehina dāna sāsanaṁ dāna pālanayōr
33. madhyē dānā-ohirēyōnu pālanam dānāt svargam avā-
34. puṭi pālanād achyutam padaṁ sva-dattā dviguṇam pu-
35. nyam para-dattānu pālanam paradattāpā hārēṇa svadattam nishpha-
36. lam bhavētu yi sāsanaṁ prabhuvu anumati nida
37. Kāmarsu Ādimūrtēyagāri kumāruḍu Rāya-
38. sam Lingappaya vrāṣina tāṁra-sāsanaṁ
39. śrī Rāma

Translation.

Be it well. In the year 1621 of the victorious Śālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation:—For the Raghupati bhaṇḍāra (treasury of the god Raghupati) of the illustrious Sumatindira tirtha śrīpāda voḍeyalu, (spiritual) son of the illustrious Sūrindra tirtha śrīpāda voḍeyalu, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata, sarva-tantra-svatanttra, establisher of the illustrious Vaiṣṇava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgindra tirtha śrīpāda voḍeyalu:—

Uttama Rangappa Kālākakoḷa Voḍeyār, son of Nallanainū Kālākakoḷa voḍeyār and grandson of Rangappa Kālākakoḷa Voḍeyār of Chaturtha gōtra, gave this charter of grant thus.

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payarani Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattagūḷi, Velande, Tirukaḷappūr, Virāṇḍavaramkuru and Vāḷappani kōvil, should be granted.—Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure.

As we have (also) granted to the matt a site (which is) to the south of Sthala-purāṇam Narasimhāchārya's house and to the north of Pavini Venkaṭavaradaya's site in the Mathaviḷāham street to the west of Pāraṇēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānaśāsana was granted to Sumatindira-tirtha śrīpāda voḍeyalu by Uttama Rangappa Kālākakoḷa voḍeyār.

Usual imprecation. This copper plate charter was written by Rāyasam Lingappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

Note.

This is another grant which relates to some subordinate officer of the ruler of Chenji. This grant also consists of only one plate. It measures 10½" by 10". It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamaraṅgappa-Kālākakola-Vodayāri of the Chaturtha gōtra, son of Nallanainā-Kālākakola-Vodayāri and grandson of Raṅgappa-Kālākakola-Vodayāri, granted, with all rights, certain dues on specified articles of merchandise in Payaraṇipālya which was under his rule, as well as a site for a maṭha to the west of Pairaṇēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-śrīpāda-oḍeyar, son of Surēndratīrtha-śrīpāda-oḍeyar, who was the spiritual son of Yōgīndratīrtha-śrīpāda-oḍeyar. By order of the chief the grant was written by Rāyasam Līṅgappa, son of Kāmarsu Adimūrtēyagāru. Figures of Rāma, Garuḍa and Hanumān and the signature of the chief Śrī Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, *viz.*, Ś1621 Pramādi sam. Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1690 A.D. and there was a solar eclipse on that day as stated in the record.

33

Fourteenth copper plate record in the same matt.

Telugu characters and language.

Single plate.

Size 11½" × 9½".

ಅದೇ ಮಠದಲ್ಲಿದ್ದ ಪದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ೧ ಹಲಗೆ : ಪ್ರಮಾಣ ೧೧ ½" × ೯ ½".

(ಮುಂದಾಗಿ) —

ಶ್ರೀ ರಾಮ.

1. ನನ್ನ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಂಬುಲು
2. ೧೬೬೬ ಅಗುನಿಟ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ಸಂ ಹೇಮಂತಪುಷ್ಯ ದನುರ್ಮಾಸಂ ಶುಕ್ಲ ಪಕ್ಷಂ ಸಪ್ತಮೀ
4. ಶೋಮವಾರಮುಂನ್ನು ಪೂರ್ವಾಶ್ವಾಸಪಕ್ಷತ್ರಯಂನ್ನುಮಹಾ
5. ವ್ಯತಿಪಾಕ ಪುಣ್ಯ ಕಾಲಮನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣವಾ
7. ರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ವಾವರ ದಿವ್ಯ ಶ್ರೀವಾದ ಪದ್ಮಾರಾಧಕುರೈನ ಶ್ರೀಮದುಹೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮಿಲವಾರಿ ಕರಕಮಲ ಸಂಪಾಕುರೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮಿಲ
10. ವಾರಿ ಪರಕುಮಾರಕುರೈನ ಶ್ರೀಮದ್ವನುಧೇಂದ್ರ ಸ್ವಾಮಿಲವಾರಿ ಶ್ರೀಮದ್ರಘುಪತಿ ದ್ವಾ
11. ವರಧಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಆರಶು ನಿಲಯಿಟ್ಟವಿಜಯ ವೈಷ್ಣವರಾ
12. ಮಳವರಾಯನಿಗಾರಿ ಪೌತ್ಯುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ಯುಲು ನಿ
13. ಜಯವೈಷ್ಣವರಾಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಟ್ಟ ಯಿಪ್ಪಿಂಟಿನ ಭೂದಾನತಾ
14. ಮೃತಾಶನಕ್ರಮ ಮೆಟ್ಟಿಂನ್ನನು ಮಾಪೆಡ್ಡಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಿಗಾರು
15. ಕಾವಿಂಟಿನ ತಟಾಕ ಮೆಂಟಪ ಮಂದ್ರಲಿ ಶ್ರೀ ಸ್ವಾಮಿಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಬ್ರಿಕೋಣಂ ಮಠಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶೀಮರೋ ಅಲಂದೊರ
17. ಯಕಟ್ಟಡ ಅನೆ ಗ್ರಾಮಾನ ಪೊದತ್ತರಂ ಸ್ವಾಮಿಲೋ ಘಟ್ಟಿನೂರು ಮಾಳ್ತಕು ಆ ಪೂರಿ ಕೊಲತನು
18. ಗುಂಟಲು ಮುಂನೂರುನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಟಿನಾರಂಗನಕ

19. ಆ ಚಂದ್ರಾಕ್ಷ ಸ್ವಾಯಿಗಾ ಮೀ ನಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20. ಮೀರೇ ಅನುಭವಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಋವರೈನಾ ವಿರೋಧಂ ಶೇಶನ
21. ವಾರು ಕಾಶಿರೋಗೋಹತ್ಯ ಬ್ರಂಹ್ಮತ್ಯ ಶೇಶನ ಯೋಪಾನ ಪೋಗಲವಾರು ಯೀ
22. ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ಭಾನುಧೇಂದ್ರ ಸ್ಯಾಮುಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
23. ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯಪೊಪ್ಪರಾ ಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಂಚಿ ಇ
24. ಪಿಂಚನ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನಮು | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾ
25. ಚೈರೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ||

(ಹಿಂಬಾಗ) —

26. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ
27. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ಯೀಭೂದಾನ ತಾಮ್ರ ಶಾಸನ
28. ಮು ರಾಯನಂ ವೆಂಕಟಾಚಾರ್ಯ ಕುಮಾರುಡು ಮೈದ್ಯ ಲಂಗಯ್ಯ ಪ್ರಾಯಂಚಿನ
29. ಶಾಸನಂ | ಅಲಂದೊರಯಾರುಕಟ್ಟದರೊ ಪಿಳ್ವಾರಿ ಗುಡಿಕ ಪಡಮವ
30. ನಾರಿಗುಡುಕಿ ಪುತ್ತರಂ ಪುತ್ತೇರ್ದಿದಕ್ಷಣಂ ನಿವೇಶನಮುಸಹ ಗುಂಪುಲು ಮುನ್ನೂ
31. ಏವದಿ ||

Transliteration.

Front—

Śrī-Rāma.

1. svasti śrī vijayābhyudaya Śālivāhana Śakābdāmbulu
2. 1666 aguneṭi Akshaya nāma saṁvatsaraṁ Dakṣhaṇāya-
3. nam Hēmaṁta rītuvu Dhanurmāsam śukla-pakṣhām saptamī
4. Sōmavāramuṇṇu Pūrvābhādrā-nakṣatramuṇṇu mahā-
5. vyatipāta punya kālamuṇṇu kūḍina yī śubha-dinamāṁdu
6. śrīmat-parama-hamṣa-parivrajakā-achāryulaina pada-vākya-prāmaṇa-pā-
7. rāvāra pāraṁgata sarvatāmtra svatāmtralaina śrīmad-Vaiṣṇava-siddhāṁ-
8. ta-pratiṣṭhāpaṇā-
chāryulaina śrīmad Rāmachāṁdra-dyāvāra divya śrīpāda-padmaśādhaku-
9. laina śrīmad Upēndra
tīrtha svāmulaṁvāri kara-kamala-saṁjātulaina śrīmad Vādīndra-tīrtha
10. svāmula-
vāri vara kumārakulaina śrīmad Vasudhēndra svāmulaṁvāri śrīmad Raghu-
11. pati dyā-
vara bhaṁdārānaku Vitiḥōtra gōtram Araśunilayitta Vijayavoppulā
12. Maḷavarāyanigāri putrulu Muddu-Vemkaṭappa Maḷavarāyanigāri putrulu
13. Vi-
jayavoppulā Maḷavarāyanigāru vrāyimpchebi yippimpchina bhū-dāna tā-
14. nra śāsana kramam eṭṭamnanu mā peddalaku sukṛitārthamugā mā
15. talli
kāvipmehohina taṭāka maṁṭṭapa maṁṭṭdali śrī-svāmulaṁvāri dēva-pūjā
16. kālamaṁdu
Kumbbhakōṇam maṭṭamaṁṭṭdu aṁna-dānānaku mā Ariyalūri śīmalō
17. Ālaṁṭṭora-
yakaṭṭada aṁe grāmāṇa modattaram nyālālō ghatti nūru maḷḷaku ā vūri
18. kolatanu
guṁṭṭalu muṁṇūruṇṇu sa-hiraṇyōdaka dhārā-pūrvakamugā yippimpchinā-
19. ram ganaka

19. ā chandrārka sthāyigā mi samsthāna pāraparyamugā dānaku
yogyamugā
20. mitrē anubhaviṃchuko rāgalavāru yī dharmānuku yavaraina virōdham
śēśina-
21. vāru Kāsilō gōhatya Brahṇa-hatya śēśina dōshāna pōgalavāru yī
22. kramānaku śrīmad Vasudhēndra svāmulaṃvāri Raghupati dyāvāra bhāṃḍā-
raṃ
23. anna-dāna dharmānuku Vijayavoppulā Maḷavarāyanigāru vrāyīṃchi i-
24. ppīṃchina bhū-dāna tāmra-śāsanamu¹ dāna-pālanayōr madhyē dānā-
25. chehrēyōnu pālanam¹ dānāt svargam avāpnōti pālanād achyutam
padam¹

(Back)—

26. sva-dattā-dviguṇam puṇyam para-dattānupālanam para-dattā-
27. pahārēṇa sva-dattam nishphalam bhavēt yī bhūdāna tāmra śāsana
28. mu rāyasam Venkaṭrāmayya kumarūdu Vaidyalinggayya vrāyīṃ-
chechina
29. Śāsanam¹ Ālamddorayārukattāḍalo Pillārī guḍiki paḍamara Ai-
30. nāri guḍiki vuttaram Puttērki dakṣhaṇam nivēśanam saha guṇṭṭalu
munṇū-
31. ṭa paḍi¹

Translation.

Be it well. In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmantarītu and Dakṣiṇāyana, under the constellation Pūrvābhādra and the holy mahā-vyātīpāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vādindratīrthasvāmī, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, paḍavākya-pramāṇa-pārāvāra-pāraṅgata sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvāmī :—

Vijayavoppulā Maḷavarāya, son of Muddu Venkaṭappa Maḷavarāya and grand-son of Araṣunilayiṭṭa Vijaya Voppulā Maḷavarāya of Vītilōtra gōtra, got the copper plate charter of the grant of land written thus :—In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guṇṭas of the best lands of the revenue value of 100 *maḷḷuku*, within the boundary of the village Ālamddoraya-kattāda belonging to our Ariyalūri sīma for the distribution of food in the matt at Kuṇbhakōṇam on the day when the worship of the god takes place in the maṇṭapa near the tank which was caused to be built by our mother. This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure.

Whosoever does harm to this dharma gets the sin of killing the cows and Brāhmins in Kāśi.

With this order Vijayavoppulā Maḷavarāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmī.

[Usual imprecatory verses]. This record is written by Vaidya Lingayya, son of Rāyasam Venkaṭrāmayya. 300 guṇṭas of land including the site at Ālamddorayāru

kattada to the west of Pillārigudi, to the north of Ainārigudi and to the south of Puttēri.

Note.

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring 11½" by 9¼" and is in Telugu. The donor was Vijayavoppulā Maḷavarāya of the Vītiḥōtra-gōtra, son of Muddu Venkatappa-Maḷavarāya and grandson of Araṣunilayitta Vijayavoppulā Maḷavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi. The grant consisted of 300 guṇṭas of land of the revenue value of 100 māḷḷuku in the village Alāndorayārūkattada in Āriyālūrsāma. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsa in Hēmantaritu of *dakṣiṇāyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgari characters and Sanskrit language.

3 plates : size 10½" × 7¼".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಟಾದವು ;)

ಪ್ರಮಾಣ ೧೦½" × ೭¼".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯತಂಧವೇ | ಅ
- 3 ಗಜಾನನಪದ್ಮಾ ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
- 4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾಸ್ತು ಹೇ | ಹರೇರ್ಲೀಲಾವರಾಹ
- 5 ಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುಮಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
- 6 ಚೈತ್ರತ್ರಯಂದಧೌ | ಶ್ರೀಶಾಲವಾಹನಶಕ್ತೇ ಶರನಾಗದಾಣ
- 7 ಶೀತಾಂಕುಸಂಮಿತ ಶರತ್ಪುಗತಾನ್ಯಮುಷ್ಮಿ | ವರ್ಷೇತು ಶೋ
- 8 ಭಕ್ತಿ ಮಾನಿತುತೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ಮೈಷ್ಠವಕಿಥಾವಮೃತಾಂ
- 9 ಶುವಾರೇ | ಶ್ರೀಮದ್ವ್ಯಾಪಾದಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
- 10 ಕರ್ಯಾಣಚರಿತೋ ವಿರ ಪ್ರತಾಪ ದಿರುದಾಂಕಿತಃ | ಅರ್ಥ
- 11 ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥ
- 12 ಪೃಥಿವೀಪಾಲ ಮೌಲರಾಲತಶಾಸನಃ | ತುರುಷ್ಕ ಶುಷ್ಕ
- 13 ಗಹನದಹನೋದ್ಯದ್ಧವಾನಲಃ | ಚಂಡಬಾಹು ಬರೋದ್ಧಂ
- 14 ಡ ಪಾಂಡ್ಯ ಬಂಡನ ಪಂಡಿತಃ | ಟೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
- 15 ಪಾಲ ಕರಿಕೇನರೀ | ಕೊಂಗವಂಗ ಕಲಂಗಾಂಗ ಭೂದ್ವಿತಿ
- 16 ಮಿರ ಭಾಸ್ಕರಃ | ದಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೇಜನನ
- 17 ವೈಕುಣುಮ ಶೋದಂಡಃ | ರಾಜಕುರಾದ್ಧಿ ಶಕಾಂಕ ಶೂರೋ
- 18 ಧರಣ್ಯ ವರಾಹ ದಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

19. ಯುಗೀ ವಿಂಢ್ಯಸ್ತ ವಿಷ್ಣುಗೃಹಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾದೀತ್ಯರಃ | ಪ್ರತ್ಯರ್ಥಿಪ್ತಿತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ದ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪ್ತ
22. ಧಿವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹಃ | ಆತ್ಮೇಯಗೋತ್ರಸಂಜಾತ
23. ಆತ್ಮರಾಯನಸೂತ್ರವಾಃ | ರೈಕ್ಯಾಭೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ತದ್ಗುಣವಾರಿಧೀಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಜಮಹೀಪತಿಃ | ದೇಶೇತು ಬಯನಾಡಾಪ್ತೇ ನಿಜವಿಕ್ರಮಣಾ
26. ಜಿತೇ | ಪುರಾಹ್ನಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27. ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿತ್ತಂ |
28. ಗ್ರಾಮಂನಲ್ಲೂರು ನಾಮಾನಂತಟಾಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯುಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30. ನಾಮಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಧುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂನಶ್ರೀ ಪರಿವ್ರಾಜಕನದ್ಗುರೋಃ | ಪದವಾಕೃಪ್ರ
32. ಮಾಣಾಬ್ದಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33. ಸ್ವತಂತ್ರಸ್ಯ ಕರ್ಯಾಣಗುಣಶಾಲನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ತವ ನಿದ್ಧಾಂತ ಸ್ಯಾಪನಾರ್ಯುಸ್ಯದೀಪತಃ | ಶ್ರೀ
35. ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ಸದಾ |
36. ವಿಜಯೇಂದ್ರ ತೀರ್ಥಪಾಥ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37. ಶ್ರೀ ಮತ್ಪುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ಯಾಮಿ ಸತ್ತು ಮಾರ
38. ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಭ್ಯುಸ್ಯಸಂಯ
39. ಮೀಂದ್ರಸ್ಯ | ಅಸ್ಯಮಠಾಧಿಪ್ಯಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40. ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ದ್ರಾಂಹ್ಯಣಧುಕ್ತಾ
41. ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ | ಮಹತ್ಯನ್ಮಿನ್ಮಂಞ್ಯ ಕಾರೇರಂ
42. ಗೇಶಪದನಂನಿದೌ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈವಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44. ದಮಠಸ್ಯ ರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಘನಾ
45. ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯುಸ್ಯ | ಚತುಸ್ವೀಮಾನಿರ್ನಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

46. ಲಬ್ಧತೇ ದೇಶರಾಜಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47. ರಂಗಹಳ್ಳಿ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆದೀಚನಹಳ್ಳಿ
48. ಗ್ರಾಮದಿಂದ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಕಲು | ಇಂ
49. ತೀಚತುಃಪ್ರಮೇಯೋಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆಗ
50. ಳೋಗಾದ ನಿಧಿಸಿಕ್ಷೇಪಜಲಪಾಪಾಣ ಆಕ್ಷಣಾಲಿಗಾ
51. ಮಿಸಿದ್ಧ ನಾಡ್ಯಂಗಲೆಂಬ ಅಪ್ಪಧೋಗತೇಜಸ್ವಾಮ್ಯಗಳು ಈ
52. ರಾಘವೇಂದ್ರ ಸ್ಯಾಮಿಗಳ ಮಠಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮವು ಇವ
53. ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಪಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54. ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ಯಾಮಿಗಳ ಮಠಕ್ಕೆ ಶಿ
55. ಪ್ತ ಪ್ರತಿಷ್ಠ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಯಾಯ
56. ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಬದಿ ಅನುಭವಿಕೋಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯಂದು ಆತ್ಮೇಯ ಗೋತ್ರದ ಆತ್ಮರಾ
58. ಯನ ಸೂತ್ರದ ರೈಕಾಶಾಖೆಯಚಾಮರಾಜೋಡಯರ ಪ್ತ

69. ತ್ರರಾದ ದೇವರಾಜೋಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60. ಕೀಪಾಲರು ತ್ರೀಮದ್ವಿಷ ಈಂದ್ರತೀರ್ಥ ತ್ರೀಪಾದೋ
61. ಡಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ತ್ರೀಮತ್ಪುಡಿಂ
62. ದ್ರ ತೀರ್ಥ ತ್ರೀ ಪಾದೋಡೆಯರ ಕುಮಾರಕರಾದ ತ್ರೀ
63. ರಾಘವೇಂದ್ರ ತೀರ್ಥತ್ರೀಪಾದೋಡೆಯರ ತ್ರೀರಾಮಚಂದ್ರ
64. ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಭ್ರಾಂಹ್ಮಣ ಸಂತರ್ಪಣಾ
65. ಧವಾಗಿ ಸಹಿರಂಜೋದಕದಾನ ಭಾರಾಪೂರ್ವ
66. ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಪುಟಿಯ ಮುಂಭಾಗ)——

67. ಧೇಯವಾದ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ರ
68. ತಾಸನ | ಏಕೈವಧಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವಭೂಧು
69. ಪಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತಾ ವನುಂ
70. ಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
71. ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ವಸಹನ್ಯಾಣ ವಿಪ್ರಾಯಂ ಜಾಯ
72. ತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾ
73. ಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂಧ
74. ವೇತ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದೋನು ಪಾ
75. ಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಯುತಂ
76. ಪದಂ | ತ್ರೀ |

I-B—

1. ಶುಭಮಸ್ತು | ನಮಸ್ತುಹ ಶಿರಶ್ಚುಮಿವ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ | ತ್ರಲೋಕ್ಯ ನಗರಾರಮ್ಯ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಆ
3. ಗಜಾನನಪದ್ಮಾಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕ ದ್ವಿ
4. ತಂ ಭಕ್ತಾನಾಮಿಕದಂತಮುಪಾಸ್ಮಹೇ | ಹೀರೇಲಿಲಾವರಾಹ
5. ಸ್ಯ ದಂಪ್ತಾದಂಜಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ವಿ
6. ಚಕ್ಷುಃಪ್ರಿಯಂಧುಃ | ಶ್ರೀಶಾಲಿವಾಹನಶಕೇ ಶರ ನಾಗ ಬಾಣ
7. ಶೀತಾಂಶು ಸಂಮಿತಶರಸ್ಸುಗತಾಸ್ವಮುಷ್ಮಿನ್ | ವರ್ಯಂತು ಶೋ
8. ಭಕ್ತಾಃ | ಮಾಸಿಶುಕೌ ಬಲೋಪೇಕ್ಷಾಧೀಷ್ಣಂತಿಶಾಖಾಮೃತಾಂ
9. ಶು ಚಾರೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಶ್ರೀಭೂಪಾಲಪರಮೇಶ್ವರಃ
10. ಕಲ್ಯಾಣವರಿತೋವೀರಪ್ರತಾಪವಿರುದಾಂತಿತಃ | ಅರ್ಥಿ
11. ಚಾತಕಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥಿ
12. ಪೃಥಿವೀಪಾಲಮೌಢಿಲಾಲಿತಶಾಸನಃ | ತುರುಷಕಶುಷ್ಕ
13. ಗಹನ ದಹನೋದ್ಭವಾನಲಃ | ಚಂಡಬಾಹುಬಲೋದ್
14. ಡ ಪಾಂಡುಬಲಪಂಡಿತಃ | ಚೋಡಕೇರಲೇನಪಾಂಡು
15. ಪಾಲಕರಿಕೇಸರೀ | ಕೌಗವಂಗಕಾಢಿಗಾಂಗಭೂಮಿ
16. ಮಿರಭಾಸ್ಕರಃ | ವಿರುದಂತೇಶ್ವರಗಡಸ್ತರುಣಿಜನನ
17. ವ್ಯ ಕುಸುಮಕೋದಂಜಃ | ರಾಜಕುಲಾಧಿ ಶಶಾಂಕಶೂರೋ
18. ಧರಣಿವಿರಾಡವಿರುದಾಂತಃ | ಶ್ರೀನಾರಾಯಣಪಾದಪಂಕ್ತಜ
19. ಯುಗೀ ವಿನ್ಯಸ್ತ ವಿಷ್ವಾಮ್ಹರಃ | ಶ್ರೀಮನ್ಪದ್ಮಿಮರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಪ್ರತಿಪಾಲರಾಜ

21. मकुटीनीराजितांघ्रिभिरंदेवब्राह्मणरक्षणाय वृ
22. थिवी सांप्राज्यदीक्षांवहन् । आत्रेयगोत्रसंज्ञान
23. आश्वलायनसूत्रवान् । रुक्शाची चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देवराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशेतु वयनाडास्ये निजविक्रमणा
26. र्जिते । पुराहय महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगुरिति विख्यातग्रामस्यस्थल माश्रितं ।
28. ग्रामेनल्लुरु नामानं तटाकारामशोभितं । प्र
29. त्यर्च्यं शतदीनार दायिनं सस्य संपदा । प्रति
30. नाम्ना देवराज पुरमप्रतिमंभुवि । श्रीमत्परम
31. हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32. प्राणाग्नि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वै
34. ण्णव सिद्धांत स्थापनार्थस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजयीद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधीद्रतीर्थ श्रीपादस्वामिसत्कुमार
38. स्य । श्रीराघवैद्रतीर्थ श्रीपादाख्यस्य संय
39. मीद्रस्य । अस्यमठाधिष्ठातुर्वैवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजाब्राह्मणभुक्तया
41. दिसर्वधर्मकृते । महत्तमस्मिन्ननुगुण्यकालं
42. गेश पदसं निधौ । श्रीमन्नारायण प्रीत्यैग्रा
43. दाद्वारापुरस्सरं । श्रीराघवैद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. तल्लुरुग्रामवर्यस्य । चतुस्सीमानिर्नयादि

II-B—

46. लिख्यतेदेशभाषाया । हचीपुरग्राम

(The rest of the inscription is in the Kannada language).

Transliteration.

I-B—

1. śubham astu ! namas-tuṅga śiraś-chumbi cchāṁdra chāmara chāra-
2. vē ! trai-lōkya-nagar-ārambhā mūla-stambhāya Śambhavé A-
3. gajānana-padmārkaṁ Gajānanam aharniśam anēka-dam-
4. tam bhaktānām ēkadamtam upasmahē ! Harēr lilā-Varāha-
5. sya damshṭrā damḍas sa pātu vah ! Hēmadri-kalāśā yatra Dhātri
6. chchhtra śriyam dadhan ! śrī Śālivāhana śakē śara-nāga-bāṇa-
7. śitāpśn sammita śaratsu gatā svamushmin varshētu Śo-
8. bhakṛiti māsi śuchau valakshē pakshētha Vaishṇava tithāv-amṛitāṁ-
9. su vārē ! śrīmad rājādhi-rāja śrī-bhūpāla-paramēśvaraḥ
10. kalyāṇa-charitō vīra-pratāpa-birudānkitāḥ arthi-
11. chātaka-sampdōha-samtōshakara-tōyadaḥ pratyarthi
12. prithivī-pāla-mauli-lālita-śāsanāḥ ! Turushka-śushka-

13. gahana duhanôdyad davâ-nalah | chamda-bâhu-halôddam-
14. da Pâmdya-khamdana-pamdital | Chôla Kéraja Nîpâla Bhû-
15. pâla-kari kêsari | Kônga-Vamga-Kaṭing-Ānga bhūbhrit ti-
16. mira bhāskarah | birudamt embara gamdas taruṇi jana na-
17. vya Kusuma-kôdamdah | rāja-kulābdhi śaśāṃkah śūrô
18. Dharani-varāha birudāṃkah | śrī-Nārāyaṇa pāda-paṃkaja-
19. yugi vimnyasta vishvagbharah śrīmat-Paschima-Ranga-dhāma-
20. nagari-simhāsan-ādhiśvarah | praty-arthi kshiti-pāla-ratna
21. makuṭi-nīrājītāṃghris chiram Dēva-Brahmaṇa rakshaṇāya pri-
22. thivi sāmrāja dikshaṇ vahan Ātrēya-gōtra samjāta
23. Āśvalāyana sūtravān | Rikśākhī Chāmarājasya
24. pañtras sadguṇa vāridhēh | Dēva-rājasya tanayô Dēva-rā-

II-A—

25. ja mahīpatih | dēsē tu Baya-nāḍākhyē nijavikramaṇa-
26. rjitē | purāhvayam mahā-grāmam upajīvyā vatishṭhitah |
27. Saragūriti vikhyāta grāmasya sthalaṃ āśritam |
28. grāmam Nallūru nāmānam tatāk-ārāma śōbhitam | pra-
29. tyahdam śata dīnāra dāyam sasya-sampadā | prati
30. nāmnā Dēvarāja-puram apratimam bhūvi | śrīmat parama-
31. haṇsa śrī parivrāja sadgurōh | padavākya pra-
32. mānābdhi pārīṇasya mahātmanah | sarva tamtra
33. svataṃtrasya kalyāṇa guṇa śālinah | śrīmad Vai-
34. shṇava siddhānta sthāpanāryasya dhīmatah | śrī-
35. Rāmachandra dēva śrī pādārādhanōdyatasya sadā |
36. Vijayīndra-tīrtha pāda śrīmat kara-kamala jātasya
37. śrīmat Sudhīndra-tīrtha śrīpāda svāmi satkumāra-
38. sya | śrī-Rāghavēndra-tīrtho śrīpādākhyasya samya-
39. mūndrasya | asya maṭhādhiśṭhātur dēvasya śrī Rā-
40. machandraasya | kōśaya-dēva-pūjā-Brahmaṇa bhuktyā
41. di sarva-dharma-kṛitē-mahaty asmin-puṇya kālē Ram-
42. gēsa pada samnidhan | śrīmat Nārāyaṇa prītyai prā-
43. dād dhārā-purassaram | śrī-Rāghavēndra-tīrtha śrīpā-
44. da maṭhaṣṭha Rāmachandraya | dattasya Dēva-vibhunā
45. Nallūru grāma-varyasya | chatuṣ-sīmā nīrnayādi

II-B—

46. likhyatē dēsabhāshayā | Haṇchīpura grāmadīpam paḍuvalu
47. liṅgahaḷli grāmadīpam badagalu | Kere-Bīchanahaḷli
48. grāmadīpam mūḍalu | Saragūru grāmadīpam teṃkalu | im-
49. ti-chatuḥ sūneyoḷagāda | Nallūremba grāmada yalle ga-
50. ḷoḷagāda nidhi-nikshēpa-jala-pāshāṇa akshīṇi āgā-
51. mi-siddha-sāddhyamgaḷemba aṣṭa-bhōga tēja-avāmyagaḷu i-
52. Rāghavēndra-svāmigaḷa maṭhakke saluvavu i grānavu i va-
53. ru māḍuva vyavahāra chatuṣṭayakke yōgyavāgi saluva-
54. ḍu i grānavanu i Rāghavēndra svāmigaḷa maṭhakke śi-
55. shya-praśishya pāraṇpareyāgi ā-chandraraka sthāyi-
56. gaḷāgi sarva-māṇuyavāgi sukhadīp anubhaviṣi kom-
57. ḍu baraluḷḷavarū yamdu Ātrēya gōtrada Āśvalā-
58. yana sūtrada Rik-śākbeya Chāmarāj-oḍeyara pañ-
59. trarāda Dēva-rājoḍayara putrarāda Dēvarāja-ma-
60. hi-pālakaru śrīmad Vijayīndra-tīrtha Śrīpādo-
61. ḍeyara kara-kamala-samjātarāda śrīmat Sudhīn-

62. dra-tīrtha śrī-pādoḍayara kumārakarāda śrī
 63. Rāghavēndra tīrtha śrī-pādoḍeyara śrī Rāmachandra
 64. dēvara bhaṇḍārakke Dēva Brāhṃmaṇa samtarpaṇā-
 65. rthavāgi sa hiraṇyōḍaka dāna-dhārā pūrva-
 66. kavāgi koṭṭa Nallūr emba grāmakke prati nāma-

III-A—

67. dhēyavāda Dēvarāja-puravenṇa grāmada tāpra
 68. sāsana ! ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhū-
 69. jāṃ ! na bhōjyā na-kara grāhyā vipra-dattā vasuṇ-
 70. dharā ! sva-dattāṃ para-dattāṃ vā yō harēta vasuṇ-
 71. dharāṃ ! shashtir varsha sahasrāṇi viśthāyāṃ jāya-
 72. tē krimiḥ ! sva-dattā dviguṇaṃ puṇyāṃ para-dattānupā-
 73. lanāṃ ! para-dattāpahārēṇa svadattāṃ nishphalaṃ bha-
 74. vēt ! dāna-pālanayōr-madhyē dānāt chhrēyōnupā-
 75. lanāṃ ! dānāt svargam avāpnōti pālanād achyutaṃ
 76. padaṃ ! śrī !

Translation.

Be it well.

[Invocation to Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu].

On Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛit corresponding to the Śaka year reckoned by the arrows, the elephants, the arrows and the moon (1585) :

The illustrious rājādhirāja rājaparamēśvara virapratāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāṇḍya king, a lion to the elephants the Chōḷa, Kēraḷa and Nēpāḷa kings, a sun to the darkness the Koṅga, Vaṅga, Kaḷiṅga and Aṅga kings, *birudentembara-gaṇḍa*, a cupid to the young women, a moon to the ocean, the royal family, having the *birūdas* of dharanivarāha, a firm devotee of Nārāyaṇa, lord of the throne of the western Raṅganagarī (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhṃmaṇas, Dēvarāja of the Ātrēya-gētra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Raṅgēśa, in order to please, the god Nārāyaṇa, to provide for the god's worship and the feeding of the Brāhṃmans the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dināra*, attached to the bigger village Pura in Saragūrusthala of Bayanāḍu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the maṭṭ of the illustrious paramahansa parivrājaka sadguru, padavākya-pramāṇābdhi pāriṇa, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndratīrtha-śrīpāda, who was the spiritual son of Vijayīndra-tīrtha-śrīpāda.

The four boundaries of the village Nallūru granted to the god Rāmachandra of the maṭṭ of śrī Rāghavēndra-tīrtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Lingahallī, to the east of Kerebichana-hallī and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi. The village might be enjoyed free of all imposts by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Voḍeya and grand-son of Chāma-Rāja Voḍeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmins.

[Four usual final verses].

Note.

This copper plate inscription received from the same Rāghavēndrasvāmi matha at Nanjangūd belongs to the reign of the Mysore king Dodḍa-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7½" and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannaḍa, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dīnāras* in Saragūrusthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmans.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhīndra at Kumbhakōṅam. He died at Mantrālaya in the Bellāry District. Pilgrims from several parts of India go to Mantrālaya to worship his *brīndāvana* or tomb. A car festival also takes place there in the month of Śrāvaṇa every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛitu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size 12½" × 9½".

ಅದೇ ಶ್ರೀ ಮಠದಲ್ಲರುವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಪುಟ : ಕುಗ್ಗುಳು : ಪ್ರಮಾಣ ೧೨½" × ೯½".

ಶ್ರೀ

- ೧|| ನಮಸ್ತುಂಗ ಪಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರಾಜಾವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
- ೨|| ಸಂಜಾಯ ತಂಭವೇ ||೧|| ಹರೇಕೇಲಾಚರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಢಸ್ವಪಾತುಪಾಹೇಮಾದ್ವಿ
- ೩|| ಕಲತಾ ಯತ್ರ ಧಾತ್ರೀ ದತ್ತಕ್ರಿಯಂ ದಧಾ ||೨|| ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಭ್ಯುಪರಿವ್ರಾದೀಶತಾಜುಪಾ
- ೪|| ೦|| ಪದವಾಕ್ಯಪ್ರಮಾಣಾದ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿಧಾಂತ ಸಂಸ್ಥಾಪನಗೀರಿಯ

5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಛೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೇ
ಶಮಾ
6. ಜಾ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರ್ವತಂತ್ರಸ್ತತಂತ್ರ ಶ್ರೀ ವಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂ
ತೇವಾನೇಮು
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇಚಿತವಾದಿನೇ ||೬|| ಅಶೇಷ
ತೀರ್ಥಸಂಚಾರ
8. ರ ಸವಿತ್ರೀಕೃತಜೀತನೇ | ವಿದ್ಯಾತ್ಮಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ
ಮರ್ಥಸಂಪಾದ
9. ಧರ್ಮದಾನಾಜ್ಞತನುರದ್ರವೇ | ಮರ್ಥಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ||೮|| ರಾಜಾದಿರಾಜ
ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಘ್ರಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಪ್ಸ ಪ್ರದಾಯಿನೇ ||೯||
ರಸರತ್ನಕುಂಭ
11. ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಜಯಾಬ್ಧಾತ್ಮಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೧೦||
ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಧೂದೇವೀಸಮೇತ ಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧಿ
||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಷ್ಣುರಾವಿಷ್ಣುರಾಬಧೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ
(೦)
14. ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜೆನ್ನಜನ್ಮಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂದಿತಃ | ವದಾನ್ಯ
ಜನ
15. ಮೂರ್ಧನ್ಯೋ ಜಙ್ಗೇ ಪೆದ್ದನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಪೆದ್ದನಾಬ್ಜಕ್ಷಿಪಿಸ್ಯಚಿಂತಾಮಣಿಃ ಪ್ರಭೂ
ತಾರ್ಥಿಕ
16. ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಛೋರುಹರೋಚನಸ್ಯ ಬಕ್ಯಾಂಬಿಕಾಭೂಷ್ಯ ಕುಟುಂಬನೀತಿ ||೧೪||
ಸುತೇವಕ
17. ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಂಮಧವಾತ್ಮಮಾರಮಿವ ಶಂಕರಾತ್ಮುಲ ಮಹೀಧೃತಃ ಕನ್ಯಕಾ | ಜಯಂ
ಂತ ಮಮರಪ್ರಭೋರವಿಶಟೀರ ಸೋಮಾದಿಪಂಸುತಂ ಜಗತಿಬಕ್ತಮಾಲದತ ಪೆದ್ದನಕ್ಷಾಪತೇಃ
||೧೫||
19. ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತಮ ಕಾಂತಿಧಿ ರಾಕ್ಷಪಂತೀಂ ಸೋಮಕ್ಷಿತಿಶತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ |
ಕಲ್ಯಾಣ
20. ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಂಗಾಂಬಿಕಾ ಮುದಪಹದ್ವಹುಮಾನತೀಲಾಂ ||೧೬|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಂದ್ರೀರಂ ಸಕಲ
22. ಗುಣಕದಂಡಾ ಸಾಧುಸಾಲಂಗಮಾಂಜಾ ಸುತಯುಗಳ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
23. ಸತೀಂ ತಿರುಮಲಾಧಿಪತ್ನೀಂ ಲೀಲಯಾರುಂದತೀಂ ಮನಾಗವಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ವಿಯಾಂಶಾರವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
25. ಧರ್ಮೋಮಯಮಹೀಪ್ತ ಮಂಗಾಬಿಕಾಂ ||೧೮|| ತಸ್ಯಾಧಿಕೈ ಸ್ವಮಧವತ್ವನಯನ ಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾ ದಿಪ ಮೌಳಿರತ್ನಂ | ಆಸನಮುಲ್ಬನಿತ ಕಾಂತಿಧಿ ರಸೈಚಿತ್ರಂ . ತ್ರಾಣ
27. . . ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ಬಾವನಿಕಂಟಕಾನರಾತೀರ್ ನಮತಿ ನಿಹತ್ಯನರಾಮ
ರಾಜವೀ
28. ರಃ | ಧರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಥಿತಯಶಾಃ ಪ್ರತಶಾಸ ಚಕ್ರಮುವ್ಯಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತಿ
29. ಶ ವಂತಾಬ್ಧಿ ಸೋಮಾತಿರುಮಲಾಧಿಪತಃ | ಪಾತಶ್ರೀ ಸೋಮಧೂಪಾಲ ರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತಃ ||೨೧|| ಯಸ್ಮಿನ್ಶತಸತ್ಯೇಕವೀರೇ ಧರೀ ಮಣಾಕ್ಷೀಣಾಮವ ಕಾಶ್ಯಂ ವಲಗ್ನೇ ||
31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತರೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೨|| ಸೋಯಂ ಸಿ

32. ಂ ಕಾನನಸ್ಥಃ ಕ್ಷಿತಿಪತಿತಿಲಕಃ ಸೋಮಧೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರವ್ಯನ್ಯಸ
33. ನಹುಷನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾಃ | ಆಜೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ
(ಮುಂದಿನ ಹುಲಿಗಳು ಸಿಕ್ಕಾರಲ್ಲ.)

१. ०॥ नमस्तुंग शिरश्चुवि चंद्रचामरचारवे । त्रैलोक्यनगरारंभ मूल
 २. स्तंभायशंभवे ॥१॥ हरेर्लीलावराहस्यदंष्ट्रादंडस्तपातुवः । हेमाद्रि
 ३. कलशायत्रधात्रीलुत्रधियंदधौ ॥२॥ श्रीमत्परमहंसाख्यपरिव्राडीशताजुपा
 ४. ०॥ पदवाक्यप्रमाणाधिपरीणानां निरंकुशं ॥३॥ श्रीमद्वैष्णवसिद्धांत संस्थाप-
नगरीय
 ५. सां । रामचंद्रपदांभोज पूजकानां मुदासदा ॥४॥ श्रीमद्वादींद्रयोगीश पा
 ६. णि पंकज जन्मनां सर्वतंत्रस्वतंत्रधीवसुधैर्द्वार्ययोगीनां ॥५॥ निजांते वासिने म
 ७. ध्व सिद्धांतार्योपदेशिने । वेदवेदांगतत्त्वार्थवेदिनेजितवादिने । अशेषधीर्यसंचा
 ८. र पवित्रीकृतचेतसे । विद्वत्कुमुदसंदोह कौमुदीप्रियबंधवे ॥७॥ अत्यर्थमर्थिसर्वा
 ९. र्थ दानाजितसुरद्रवे । दुर्भिक्षुचक्षुः श्रवणविज्ञोमणगरुन्मते राजाधिराजकोटीर
॥८॥
 १०. कोटिकूटार्चितांग्रिये । वरदेंद्रयतींद्राय सर्वाभीष्टप्रदायिने ॥९॥ रसरत्नर्तुभू
 ११. संख्यागणित शकजन्मना । जयाच्चाश्रयुंजशुक्लद्वितीया शुक्रवासरे ॥१०॥ श्रीमद्रा
 १२. मव्यासपूजासमयेसंपदालयं । श्रीभूदेवी समतथी केशवस्वामि संनिधौ ॥११॥
 १३. स्वर्गंगा स्वर्गंगा विपुलाविपुला बभूवयज्जाता । प्रतियति विष्णुपदाब्जं तदब्ज (०)
 १४. चैन्द्रादि देवताबंधं ॥१२॥ तज्जन्मजन्मधन्येषुमान्यः सांजन्यमंडितः । वदान्यजन
 १५. मूर्धन्योजेपेदक्षभूपतिः ॥१३॥ श्रीपेदनाख्यक्षितिपस्य चिंतामणिः प्रभूतार्थक
 १६. र्वकानां । लक्ष्मीरिवांभोरुहलोचनस्य वक्रांशिकाभूषकुटुंबिनीति ॥१४॥ सुतेवक
 १७. लनांबुधः सुरभिलाशुगंमधवात्कुमारमिवशंकरात्कुलमाहीभूतः कन्यका । जय
 १८. ०त ममरप्रभोरविशचीरसोप्राधिपंसुतं जगतिवक्त्रमालभत पद्मनक्ष्मापते ॥१५॥
 १९. स्वः कामिनीं स्वतनुकांतिमि राक्षिपंतीं सोमक्षितीशतिलकोनवनीरजाक्षीं । कन्याणि
 २०. नीं कमलनाभ इवाब्धि कन्यां लिंगांबिका मुद्वहद्बहुमानशालां ॥१६॥ धर
 २१. तिरुमलराजं सज्जनादित्यभूजं रचितनयविचारं रामराजं चधीरं सकल
 २२. गुणकंदवा साधुलिंगमांवासुतयुगळमवापथ्रीरमेवाब्जकामौ ॥१७॥
 २३. सतीं तिरुमलाधिपश्चरित लीलयाचंधतीं मनागपि निराग्रहैर्वसुमतीं य
 २४. शोवर्धितां । हिमांशुरिवरोहिणीं हृदयहारिणीं सद्गुणैरमोदतस
 २५. धर्मिणीमयमहीप्यमंगाविकां ॥१८॥ तस्याधिकैस्समभवत्तनयस्तपोभिः
 २६. . . सोमराजवपुधाधिपमौलिरंजं । आसन्नसमुसित कांतिभिरस्यचित्रं . प्राणि
 २७. . . सुदृशांच निरंजनानि ॥१९॥ सकलवाचनिकंदकानरातीन्समिति निहत्यसराम-
राजवी
 २८. रः । भरतमनुभगीरथादिरजप्रथियशः प्रशशास चक्रमुख्याः ॥२०॥ सोमाक्षिती
 २९. शवंशाब्धिसोमाक्षिरुमलाधिपात् । जातश्रीसोमभूपालराजोरान्य
 ३०. मपालयन् ॥२१॥ यस्मिन्शासत्येकवीर धरित्री मेणाक्षीणामेवकाश्यं विलम्बे ॥
 ३१. कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे ॥२२॥ सोमसि
 ३२. ० हासनस्थः क्षितिपतितिलकः सोमभूपालराजः कीर्त्यानित्यं निरस्यन्न
 ३३. नहुपनुपानवध्यानधान्यान् । अंसतां रामसेतोरवनिमुरनुत

Transliteration.

1. o ॥ namas-tunga śiraś-chumbi chamdra-chāmara-chāravé ॥ trailókya-nagarā-
rambha mūla-
2. stambhāya Śambhavé ॥ 1 ॥ Harēr-Lilāvarāhaaya dambatrā-damḍas sa pātu
vaḥ Hēmādri
3. kalaśā yatra dhātṛi chchatra śriyaṃ dadhau ॥ 2 ॥ śrīmat parama hamsākhyā
parivrāḍīśa tājushā-
4. m pada-vākya pramāṇābhi pārīṇānām niraṃkusam ॥ 3 ॥ śrīmad Vaishṇava-
siddhānta samsthāpana garīya-
5. sām ॥ Rāmachandra padāmbhōja pūjakānām mudā sadā ॥ 4 ॥ śrīmad
Vāḍimdra yōgīśa pā-
6. ni paṃkaja janmanām sarva-taṇṭra svataṇṭra śrī Vasudhēndrāya yōginām
॥ 5 ॥ nijāntēvāsīnē Ma-
7. ddhva siddhāntārthōpadēśīnē ॥ Vēda-Vēdāṅga tatvārtha vēdīnē jīta-
vādinē ॥ 6 ॥ asēsha-tīrtha-sam-
8. chāra pavitri-kṛta chētasē ॥ vidvat-kumuda sampdōha kaumudī priya
bambhavé ॥ 7 ॥ atyartham arthi sarvā-
9. rtha dānājīta Suradravé ॥ durbhikshu chakshuh śrayaṇa vikshōbhana
Garutmatē ॥ 8 ॥ rājādhi rāja kōṭīra
10. kōṭi-kuṭārchitāṅghrayē ॥ Varadēndra-yatīndrāya sarvābhishṭa-pradāyinē
॥ 9 ॥ rasa-ratna-rtu bhū-
11. samkhyā gapitē Śaka janmanā ॥ Jayābd-Āsvayujē śukla dvitīya Śukra-
vāsarē ॥ 10 ॥ Śrīmad Rā-
12. ma-Vyāsa-pūjā-samayē sampadālayē ॥ Śrī Bhūdēvī samēta śrī Kēsava
svāmi samnidhau ॥ 11 ॥
13. svargamgā svargamgā vipulā vipulā babbhūva yajjātā ॥ prajāyati Vishṇu-
padābjam tadabja(m)
14. cha Indrādi dēvatā vaṇḍyam ॥ 12 ॥ tajjenya janya dhanyēshu mānyaḥ sau-
janya maṇḍitah ॥ vadānya jana-
15. mūrdhanyō jajñyē Peddanna bhūpatih ॥ 13 ॥ śrī-Peddānākhyā kshītīpasya
chintāmanih prabhūtārtha ka-
16. dambakānām ॥ Lakshmīr ivāmbhōruha-lōchanasya Bakvāmbikā bhū chcha
kuṭumbinīti ॥ 14 ॥ sūtēva Ka-
17. lanāmbudhēh snrabhilāsugam Mādhavat kumāram iva Śamkarāt Kula-
mahibhṛtah kanyakā Jaya-
18. ntam-amaraprabhō Ravi śachīrasōmādhīpam sutam jagati Bakvam āla-
bhata Peddana kshimāptēh ॥ 15 ॥
19. svah kāmīnīm sva-tanu kāmītibhir ākshipamṭīm Sōma-kshītīśa tilakō nava-
nīrajākshīm ॥ kalyāṇi-
20. nīm Kamala-nābha iv-Ābhi-kanyām Liṅgāmbikā mudavahad bahumāna-
śīlām ॥ 16 ॥ vara
21. Tirumala-rājam sajjanāditya bhūjām rachita naya vichāram Rāma-rājam
cha dhīram sakala
22. guṇa kadambā sādhu sā Liṅgamāmbā suta yugaḷam avāpa srī Ramēv-
Ābja Kāman ॥ 17 ॥
23. satīm Tirumalādhīpas charita Ilay-Ārundatīm manāgapi nirāgrahair
vasumatīm ya-
24. śō vardhitām ॥ piyāṃsū riva Rōhīṇīm hridaya-hārīṇīm sadguṇair amōdata
sa-

25. dharminīmanayamahitpya Mangāmbikāṃ 18 tasyādhikais sam abhavat
tanayas tapōbbih
26. . . Sōmarāja vasudhādhipa mauḷi-ratnaṃ 1 āsan sannullasita kāntibhir asya
chitraṃ . . . trāṇi
27. sudrīśāṃ cha niraṃjanāni 19 sakala bhāvani kaṃṭhakān arātin samiti
nihatya sa Kāma-rāja vi-
28. rah 1 Bharata-Manu Bhagīrathādi rāja prathita yaśāḥ pra-śasāsa chakra
murvyāḥ 20 Sōma kshiti-
29. śa vaṃśābdhi Sōmāt Tirumalādhipāt 1 jāta śrī Sōma bhūpāla rājō rājya-
30. m apālayat 21 yasmin śāsatyēka virē dharitrim ēpākshnām ēva kārśyām
valagnē 1
31. kaṇṭilyaṃ tat kuṃṭalē karkaśatvaṃ tad vakshōjē chāpalam tat kaṭākshē 22
sōyaṃ si-
32. mphaśanastbah kshiti pati tilakah Sōma-bhūpāla rājah kirtyā nityam
nirasyan Nala
33. Nahusha nripān avadhyāmadhanyān 1 ā Sētōr ā Samērōr avani sura nuta
(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available. It measures 12½" by 9½" and is engraved in Telugu characters while the language is Sanskrit. This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus: In the race which sprang from Vishṇu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Mangāmbikā was Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate). After invocation to Sambhu and the Boar incarnation of Vishṇu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āśvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Śrīdēvi and Bhū-dēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhvasiddhānta Varadēndra-Yatīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndra-Yōgi.

The date Ś 1696 Jaya sam. Āśvīja śu. 2 Śukravāra, corresponds to Friday, 7th October 1774 A. D.

36

On a slab used for the pavement near the well at Hadināḍu, Chikkayyanachhatra hobli.

Size 5' × 2½'.

ಚಕ್ಕಯ್ಯನ ಪತ್ರದ ಜೋಲಿ ಕಡಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ದಾವಿಕ್ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೨½'

- | | |
|------------|-------------|
| 1. | ಕ |
| 2. | ಮುದ್ರದ ನೆಲೆ |
| 3. | ಜ್ಯೋಗಿಯು |

4.	ರದಭಾ
5.	ಯಣನಂಕ್ರಮಣ
6.	ಗಲುಡ
7.	ಮಯೊ
8.	ತಗೌಡರೂ
9.	ತುಗಬಳ್ಳಿ
10.	ಳಗೌಡಹಬಿ
11.	ಗೌಡಬಂಗವಾಡಿಯ
12.	ತಲೆಗೋಟಿನ ನಾವಿಗೌ
13.	ಹೊನಗಾಡಜಿ
14.	ದಿ ಮಾರಾಯರೊ
15.	ತಪ್ಪುಭುಗಾವುಂಡುಗಳುಂ
16.	ಗೌಡಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17.	ಕಂಪತ್ರವಾವುಳಕಪ
18.	ಪತೂರುಳ್ಳಿಟ್ಟಕೆಹವೊ
19.	ದಾದಾಪರಿಹಾರ ಮಾಟಂದ್ರಾಕ್ಕತಾ
20.	ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು || ಸ್ತದ
21.	ತಾಂ ಪರದತ್ತಾಂ ನಾ ಯೋ ಹರೇತ ವನುಂದರಾ ಪಪ್ಪಿರ್ವ
22.	ರಿಪೆಸಹಸ್ತಾಣ್ ವಿಪ್ಪಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ
23.	ಈ ಸ್ತಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು.

Note.

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably Īśvara—by a number of gaudas. It gives the usual final verse—svadattām, etc.,—and ends with a statement that the manager (sthānapati) of that temple was Amṛitarāṣipandita who must have been a Kāṭmukha priest.

37

At the same place Hadinādu, on a stone lying behind the Kyātedēva temple.

(Fragmentary) Old Kannada characters and language.

Size 2½'×2'.

ಅದೇ ಹದಿನಾಡಿನಲ್ಲಿ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.
ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ದಾಖೆ.

ಪ್ರಮಾಣ ೨½'×೨'.

1. ಕೈಯದ ನಾನ್ನಟಿಕೊನ್ನಟ್ಟ ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಣತದಾರಣಾನಿಯನ
3. ನೈಕೂಲಿ ಎಯ್ದು ವೊ
4. ಮ್ಹಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ತ ಮಣೊನ್ನು ವೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ಷಿ ಅಱಿಸಾನಿ
6. ನಾಬಕ್ಕಲುಳ್ ಪೊತಿಮ್ಮಾಕ್ಕಳ್ ಪುಟ್ಟದೆ

Note.

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadinādu appears to have been a prosperous town during the Gaṅga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A. D. It appears to record the grant of some land to a temple (? *koyil*) and is witnessed by the six thousand [of Gangavādi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK.

38

On a viragal in the Āvariga forest near Kachchagebail, Hosanagara hobli.

Size 8'×3'.

ವಿಗರದ ತಾಲ್ಲೂಕು ಕವಬಾ ಹೋಬಳಿ ಕಡ್ಡಗೆಡ್ಡೆಲು ಗ್ರಾಮದ ಮಹರೆ ಅವರಗಡ ಕಾಡಿನಲ್ಲಿರುವ ಗವೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೮'×೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಗಣಾಧಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ಕ್ರೈಲೋಕ್ಕ ನಾನಾ
ಗರಂಭ ಮೂಲಸ್ತಂಧಾಯು
2. ಮೂಲಸ್ತಂಧವೆ ನೈಸ್ತಿಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿಹೋಯ್ಯಣಶ್ರೀ ವೀರಬರಾಳ ದೇವ ಪದಾಂಥೊ
3. ರು [ಹೆ] ಪನೆಯತನಪ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಶ್ವರ [ರೆ] ಆವಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕ
4. ರ ಶ್ರೀ ಬಿಲ್ವೇಶ್ವರದೇವ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದಮಾರಾಧಕಂ ಸ್ವೋಡಳದೇವನು ಸುಕದಿಂ
ರಾಜ್ಯಂಗೈಯ್ಯುತ
5. ಮಿರ್ದ್ವನಕ (ಸಕ) ವರುನ ೧೨೨೫ ನುಭಕ್ತು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ನು ೧೫ ಮಂಗಳವಾ
ಎಬರನಾ
6. ಯ್ಯ ಉಪ್ಪಹಳಯಲ ಬಿಟ್ಟದ್ದಲ ಸೋಡಳದೇವನು ಸಾಲಿವೂರಲ ಬಿಟ್ಟರಲು ಎಬರ ನಾಯ್ಕನು ನ.

II ನೆಯ ಪಟ್ಟಿ—

7. ವ್ಯದಳವೆರಸಿ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳ್ವ ಅರ್ಧನಾರೀ ನಾಥೇಶ್ವರ
8. ಣಕುಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ ಬೀರಮ ಏಹಿದ
9. ಕುದುರೆಯಂಮೀಹಿದ ಕಾರಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿಸಿಹೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದೆಂತಂದಡೆ
10. ಪೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡದವನೊಳಿ ದೇವ ಬೀರಮ ಧುರ
ದೊಳು ಕಡಿಬಂ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ಯರು ನಿವನಪದಕೆ ಸುರತನ್ನಿಕೆಯರು || ಧುರದೊಳು ಮಲಪರೀಮ
12. ಧಟರ ಸಿರವುಳುಳು ಕರುಳುನೊನೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

13. ಮ ಸುರಗಣಿಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ವಂ || ತಂದೆಯ ವೀರಕ್ರಮ ಚಮುಗನಾಗ
ಗೌ ಡಕಲ

14. ಮಾಡಿಸಿದಿ ಮಾದಿದಾತ ಕಲಸಿದು ರಾವೋಜನ ಮಗ ಮದುಕೋಜ ಬರಕೋಜನು ಮದುಕೋ
15. ಜನ ಮಗ ಮೋಜಗನು ಶ್ರೀ ಶ್ರೀ

Transliteration.

I Band—

1. Gaṇādhīpate nama namas tūṅga-siras-tūṅga-chandra-chāmara [chā-
rave] trailōkyā nānāgarambha-mūla-stambhāya
2. mūlas-tambhave śvasti śrīmatu pratāpa chakravartti Hoysana śrī Vira
Ballāla dēva-padāmbhō-
3. ru [ha] pasayita napa śrīmanu mahā maṇḍalesva [ra] Adiyar-Ādityanuṁ
satya-ratunūka-
4. ra śrī Billēśvaradē [va] di [vya] śrīpāda-padumārādhakam Soḍaḷadēvanu
sukadim rājyam geyyuta
5. mirdha Śaka (Śaka) varusa 1225 Subhakru [tu] samvatsara Kārttika su 15
Maṅgalavā Ebaranā-
6. yka Raṭṭahaliyali biṭṭiddali Soḍaḷadēvanu Sālivūrali biṭṭirali Ebaranāy-
kanu sa-

II Band—

7. rvvadaḷaverasi naḍadu baralu ā huyyalam kōḷdu Arddha-nāri-Nāthēśvara .
8. ṇa Kuḷadiyara kulalaka-tilakanapa Bīrama
ērida
9. kuḍureyam miṇḍa kālālam kutti kuttisikompdu suralōka prāptan ādan
adempṭadaḍe
10. voḍaloḍadu toḍegāḷ uḍiyalu diḍad-avanīyoḷi dēva Bīrama
dhuradoḷu kaḍi kham-
11. ḍa māḍi biḷalu biḍadoydaru Sivana padake surakannikeyaru¹ dhuradoḷu
malaparisu
12. bhaṭara siravuruliya karuḷu sūse dbareyalu baḷaluturavanisi tividu
Bīra-

III Band—

13. ma suraganīkeyaroḍane parama sukadim [di] rddam¹ tamḍeya vīrakrama
Chiyaga Nāgagaṇḍa kala
14. māḍisida¹ māḍidāta Kalasiya Rāmōjana maga Madukōja barakoṭavanu
Madukō-
15. jana maga Mōṭiganu śrī śrī

Translation.

Obeisance to Gaṇādhīpati. Praise of Śambhu.

Be it well. While the illustrious mahāmaṇḍalēśvara Soḍaḷadēva, servant (subor-
dinate) of the lotus feet of the illustrious pratāpachakravartti Hoysana śrī Vira-
Ballāla dēva, a son to the Adiyas, ocean of truth, worshipper of the illustrious
lotus feet of the god Billēśvara, was ruling the kingdom in happiness :

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrntu
being the 1225th year of the Śaka era, when Ebaranāyaka had encamped at Raṭṭahali
and Soḍaḷadēva at Sālivūr.

When Ebaranāyaka raided with all his army, having heard the lamentation,
Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuḷadi race, slew the
footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus: Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out.

Chiyaga Nāgaganda caused the stone to be made for his father's heroism. Madukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōṭiga son of Madukōja.

Note.

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Soḍaladēva and Ebaranāyaka which took place at Sālūr.

There were constant wars between the Hoysalas and the Yādavas. A battle took place between Soḍaladēva, a subordinate of Ballāla III, the Hoysala king, and Ebara Nāyaka, a commander of the Yādava army under Rāmadēva. When Soḍaladēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Raṭṭihālī, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight. Many among Soḍaladēva's army died. This battle at Sālūr is mentioned in M.A.R. 1931; p. 186, and E.C. VIII, Nr. 21 and 27, etc. All these vīragals are set up in memory of the heroes who died fighting along with Soḍaladēva. Therefore it appears that Soḍaladēva was defeated with heavy loss in this Sālūr battle.

Soḍaladēva was a Sāntara chief. He was a subordinate of Ballāla at whose desire he fought against the Yādavas. Before Malik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysalas.

Soḍaladēva has the titles mahāmaṇḍalēśvara, a sun to the Adiyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuḷadis. His son Chiyaga Nāgaganda caused the vīragal to be made. Madhukōja, son of Nāgōja of Kalasi, made the stone, and Madhukōja's son Mōṭiga wrote the record.

The date of the record is Ś 1225 Śubhakṛitu sam. Kārttika śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd vīragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಪರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈ [ರೋ]ಕ್ಯ ನನಾಗರಂ
2. ಭ ಮೂಲಸ್ತಂಚ ಮೂಲಸ್ತಂಧವ ಸ್ವಪ್ತಿಶ್ರೀಮತು ಪೌಢಪ್ರಕಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

3. ಕೊಯ್ಯಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಜೋರುಹಸೇವಿತನಪ್ಪ ಶ್ರೀಮಸುಮ
4. ಹಾ ಮಂದರೇಶ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಶ್ವೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
5. ಪಾದಪದುಮಾರಾಧಕರು ಸೊಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದು ಸಕವರನ
6. ೧೨೨೫ ಸುಭಕ್ತುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಟ್ಟಹ

III ನೆಯ ಪಟ್ಟಿ—

7. ಲಯಲ ಬಿಟ್ಟರಲು ಸೊಡಳದೇವ ಸಾಲವೊರಲ ಬಿಟ್ಟರಲು ಎಬ್ಬರನಾಯಕನು ನರ್ವದಳ [ವೆ]
8. ರಸಿ ನಡಮಬರಲು ಅಹುಯ್ಯಲಂ ಕೇಳಿ ಅರ್ಧನಾರೀನಾಥೇಸ್ವರಪದ
9. ಕುಳಸಿಂಗಕುಳದಿಯ ರಕ್ಕಳಗಿಯರ ಕುಲಕತಿಲ

IV ನೆಯ ಪಟ್ಟಿ—

10. ಕನಕಗೊಗಮಗ ಚರೆಯಸೊಡಳದೇವನ ಕಯಲಗ ಕೊಣ್ಣೇಪುದ ಕುದುರೆಯಂ
11. ಮೀಪುದ ಕಾಲಾಳಂ ತಿವಿದು ಕುತ್ತಿ ಕುತ್ತಿ[ನಿ]ಕೊಂಡು ಹೆಣಮಯಂ ಮಾಡಿ ಸುರಲೋಕ
12. ಪ್ರಾಪ್ತನಾದ ನದೆಂತೆಂದಡೆ ಬಿಟದಾಯ ನಟ್ಟಕರ್ಕ್ಕದೆನೆಟ್ಟಲು ಮುರಿದರ್ಧ
13. ಚೀಲಯ

V ನೆಯ ಪಟ್ಟಿ—

14. ಕಲಕನದು ಕಿಂಚಲಿಯಮಲತಾತನೀ ಚಟ್ಟರ ಅಳಿದುದಂತೆರೆನೆರೆ
15. ಲು ನಲದೊಯಿದರು ದೇವಕಾಂತಿಯಕು
ಮಗ ವೀರಕೆಮೆಚ್ಚಿ ಅಣ್ಣವೋ
16. ಜಮ ಕಲ್ಲಮಾಡ್ಪಿದ ಮಾಡಿದಾತ ಕಲಸಿಯಮದುಕೋಜ ಬರದಾತ ದಂಮಣ

Transliteration.

I Band—

1. śrī Gaṇādi-patī namah namas-tunga sirastunga-champdra-chāmara trai [lo]
kya nanāgarām-
2. bha mulastamcha mula-stambhavē svasti śrīmatu prauḍhapratāpa-chakra-
vartti

II Band—

3. Hoysaṇa śrī vīra Ballāladēvara padāmbōruha sēvitanappa śrīmanu ma-
4. hāmanpāḍalēsvaram Adiyarādityanum satya-ratunākaram śrī Billēśvara-
dēvara divya śrī
5. pāḍa-padumārādhakaru Sōḍaḷa dēvaru sukaḍim rājyamgeyyuttam iddu
Saka varusa
6. 1225 Subhakrutu sarpvatsarada Rārttika suda 15 Maṃgaḷavāra Yabbara-
nāyaka Raṭṭaha-

III Band—

7. ḷiyali biṭṭīralu Sōḍaḷadēva Sālivīrali biṭṭīralu Ebbara nāyakanu sarvvadaḷa
[ve]
8. rasi naḍadu baralu ā huyyalam kēḷi Arddhanārī-Nāthēśvara-pada
9. kuḷasiṃga Kuḷadiyarakkaḷagiyara kuḷakatila-

IV Band—

10. kannapa Gogamaga Chīleya Sōḍaḷadēvana kayalina konḍērida
kudureyam
11. mīrida kālāḷam tividu kutti kuttisikomḍu peṇamayam māḍi suralōka
12. prāptanādan adeṃtemḍaḍe biṭabāyi naṭṭa karkkaḍe neṭṭilu muridardha
13. Chīlaya

V Band—

14. kalikanadukim Chīliya malitātani Chaṭṭara alidu
deṃtele nele
15. lu nalidoyidaru dēva kāmptiyaru maga
vīrake meḷchi Appamō-
16. jama kalla māḍsida māḍidāta Kalasiya Madukōja baradāta Daṃmappa

Note.

This is a 2nd viragal erected by the side of the previous one. This also mentions the same fight at Sālūr. But this viragal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record.

As it is stated about Chīlaya that he was an ornament to the races Kulāgis and Akkalāgis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Appamōja caused the stone to be erected. Madukōja of Kalasi made the stone while Dammāna wrote the record.

Its date Ś 1225 Subhākrita sam. Kārttika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A.D.

40

On a lingamudre stone lying in a bush in the Kāvalukatte forest near Nagar.

Size 3' × 2'.

ನಗರದ ಹತ್ತಿರ ಕಾವಲುಕಟ್ಟೆ ಕಾನಿನ್ಲ್ಲಿ ಪೊದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೨'.

1. ಶ್ರೀ
 2. ಯರಿಗೆ ಶಿಂ
 3. ಘನಾ | ಪ್ತ
 4. ದಾಕ್ಕೆ ಕುಂದಾರ ನೀಲನ ಮಾಗ ಥಾ
 5. ದ್ರನು ಮಹುದಾಯನು ನಿಂಗಮು
 6. ದ್ರೆ ಸ್ತಾಪ್ಯಮಾಡಿಸಿ ನಿಮಾಪ್ತದಾಕ್ಕೆ ನಾ
 7. ಮಾನ್ಯಾರಾ
 8. ಮಾಡಿ
 9. ದನೂ
- } (ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಕಾಡದಲ್ಲಿ ಬರೆದಿದೆ.)

Note.

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nila. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A.D.

41

On a viragal in front of the Īsvara temple at Kavuri of Yedūr māgaṇi, Nagar hobli.

Size 3½' × 3'.

ನಗರ ಹೋಬಲಿ ಯಡೂರು ಮಾಗಣೆ ಕವುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ನೈನ್ನಿ ಶ್ರೀಮತು ಶಕವರುವ ೧೪೮೮ನೆಯ ನಂದ ವ

II ನೆಯ ಪಟ್ಟಿ—

2. ತೆರಮಾನ ಪುರ್ವಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3. ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

Transliteration.

I Band—

1. svasti śrīmatu Śakavaruṣa 1488 neya samda va-

II Band—

2. rttamāna Purnami Guruvāradalu Kaureyara rāya Baireys
3. dēvana maga Kāmapanu svarggastanādanu

Note.

This viragal records the death of one Kāmapa, son of Baireyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the viragal it is possible that Kāmapa died in some battle not mentioned in the record.

42

On a viragal lying in Tripurāntaka hikkalu near Goragōdu, Humcha hobli.

Size 9½' × 3½'.

ಹುಂಚದ ಹೋಬಳಿ ಗೊರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯½' × ೩½'.

I ಪಟ್ಟಿ—

1. ತ್ರೀನಮನ್ತುಂಗ ತಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ | ಸ್ಯ ಸ್ತಿ ತ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಸಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗನಂ ಬಿರುದರಂಕುನಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾದೀಶ್ವರಂ ತ್ರೀಮತ್ ಬಿಲ್ಲೇಸ್ವರದೇವರ ತ್ರೀಪಾದ ಪದಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರಸನು ಯ ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
ನಾಯಕ ನೊ
6. ಕ ಗಳ ಸಿ ನಡದು ಹಿರಿಗೋಡಿಗೆ ನಡದು ಬಂದು ಸಕವರಿಸ್
ಗುಂಟನೆಯ ಬೆಯ ನಂವ
7. ತ್ವರದ ಕಾರ್ತಿಕ ವಾರದ ದಿ ಗಾರ ಜಗದಳಪೇನಣ ಹ
8. ನುಮ ದಳ ಹಿರಿಗೋಡಿನ ಯದ ಕಾಟನಾಯಕ
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಹುದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಠು ಯ ಮಿಳಗೆ ತನ
ಯೇಹಿದ ಕುದುರೆಯಂ ಮೀಹಿದ ಆಳಂ ಕುತ್ರಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ರಿ ಸಿಕ್ಕೊಂದು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | ಆತನ ಮಾವ
ಚಿಲಿನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ ಬೇವಗಣಕೆಯರ ಬಿನ್ನಾಣ
ಳ ಕಲುಕುಟಿಗೆ ನಿದೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು ಅದಿತ್ಯಸೇನದೋವ ದಾಣನಮಗ
ಕಂಟಗೆ

Transliteration.

I Band—

1. śrī namas tunga śīras-chaumbi chandra- chāmara- chāravē trai-lōkya nagarā-
rambha mūla stampbhā-
2. ya Sambhavē | svasti śrīmanu mahāmapḍāḍḍēsvaram arasamka

II Band—

3. karagasap birudar-ampkusaṃ mūrti-Nārāyaṇaṃ viḷasa-valabhaṃ [Paṭṭi] Pombuchcha
4. Puravarādhīśvaraṃ śrīṃat Billēśvara dēvara śrīpāda padumārādhakarum appa Bīra-

III Band—

5. rasann ! ya Karabatta-malla Kētaḍi Nāyaka So
6. Ka gala si naḍadu Hirigōḍimge naḍadu baṃḍu Saka varisha 1208 neya Beya samva-
7. tsarada Kārttika vārada di gāra Jagadaḷa pēsana-Ha-
8. numa daḷa Hirigōḍina yada Kātināyakanu baṃḍu mutti taḷutiridu bīrava-
9. ae bisuvadaṃ kaṃḍu ya miḷige tamna yērida kudureyaṃ miḷida āḷaṃ kutti

IV Band—

10. kuttisikomḍu vīra-lōka prāptan ādanu || maṃgaḷa mahā ! ātana māva Chīla Nāyaka
11. machchariva bīrana kala geysi dēvagaṇikeyara biṃṇāṇa la kaḷu-kuṭiga Sidō-
12. jana maga Bīrōḷanu baradātānu Aditya sēnabōva Bāṇana maga Kaṃchiga

Note.

This viragal belongs to the reign of the Śāntara chief Bīrarasa who is styled in the record as the illustrious mahāmaṇḍalēśvara, arasankakaragasa, an elephant goad to the titled, mūrti-Nārāyaṇa, viḷasa-valabha, lord of the excellent city Paṭṭipombuchchapura and worshipper of the feet of the god Billēśvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētaḍināyaka marched on Hirigōḍ and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) horse, was himself wounded and attained the region of the gods. Chīla-Nāyaka, father-in-law (māva) of the hero, caused the viragal to be made while Bīrōḷa, son of the sculptor Sidōḷa, carved the stone and Kaṃchiga, son of Sēnabōva Bāṇa, a son to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A.D., the other details being lost.

SAGAR TALUK.**43**

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tirthankara.
ಸಾಗರದ ಶಾಲ್ಯಾಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸ್ರಿಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಯೊಡನೆ ಬರೆದಿರುವುದು.

1. ಸೈಪ್ರಿತ್ರೀ ಗುಂಪೆಯೈಸೈಪ್ರಿಯರ ಬಸ್ರಿಯ ತ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪನ ಸೈಪ್ರಿಯರ ಮಗ ಸಂಪೆಯೈ ಸೈಪ್ರಿಯರು ತಮಗೆ ಪುಣ್ಯಾರ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2. ಗಲ ಮಹಾ ತ್ರೀ ತ್ರೀ ತ್ರೀ ತ್ರೀ ತ್ರೀ

Transliteration.

1. svasti śrī Guṇmaiyya seṭṭiyara bastiya śrī Varddhamāna svāmiya saṃni-
dhānadalli Gaṇapaṇasetṭiyara maga Saṃghayyasetṭiyaru tamage paṇi-
nyārtavāgi pratishṭhe māḍisida Abhinandana Tirthēśvaranige maṇi-
gala mahā śrī śrī śrī śrī
2. gala mahā śrī śrī śrī śrī

Translation.

Be it well. Prosperity to the god Abhinandana Tirthēśvara installed by Saṃghayasetṭi, son of Gaṇapaṇasetṭi, in order to get merit for himself, in the presence of the god Varddhamānasvāmi of the illustrious Guṇmaiyyasetṭ's basti.

Note.

This inscription on the Abhinandana Tirthankara image records the installation of the image in the Varddhamānasvāmi basti at Sētu by one Saṃghayyasetṭi. The basti appears to have been constructed by Guṇmaiyyasetṭi as it is mentioned in the record as Guṇmaiyyasetṭi's basti. The record does not give any date. It may belong paleographically to about the 16th century A.D.

44

On the pedestal of the Pārśvanātha image in the same basti

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ರೋಹಿತದವರೆಗೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಛಾದ್ರಪದ
ಸುದ್ದ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ನೈಯ್ಯಯ ತಿಮ್ಮ
ಗೌಡರು ಯವ್ವಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಜಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ
ಸಹ ಮುಂತಾಗಿ ಶೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ರೋಹದ
2. ಪ್ರಧಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು.

Transliteration.

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varuṣa 1505 Chitrabhānu saṃ-
vatsarada Bhādrapada suddha 10 Śukravāradamdu
Karūru nāḍa Chaipalliya Timma gaṇḍaru Yivalliya Nāyakkā gaṇḍara
Jattigaṇḍara maga Seṭṭigaṇḍaru ā samasta śrāvakarū saha munṭāgi
Sētuvina basadi śrī Aditirthēśvararimge māḍista lōhada
2. prabhāvalige ā samasta janamgalige maṇigala mahā śrī śrī śrī Virapayanu
māḍidudu

Translation.

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauḍa of Chaipalli belonging to Karūrnāḍ, Seṭṭigaṇḍa son of Jattigaṇḍa himself son of Nāyakkagaṇḍa of Yivalli and all the Jaina devotees together caused to be made the metal prabhāvali to the god Āditirthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work.

Note.

This is another record found in the same basti. It is on the metallic pedestal which is now being used to seat the Pārśvanātha image. But the record states that

the pedestal was meant for the image of Ādinātha. What happened to this Ādinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Timmagauḍa of Chaipalli and Setṭi gauḍa, son of Jaṭṭigaḍa and grandson of Nāyakkagaḍa of Yivalli.

The date of the record is Ś 1505 Chitrabhānu sam. Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Avinahalli hobli.

Kannada characters and language.

ನಾಗರ ಕಾಲ್ಪುಕು ಅವಿನಹ್ಯ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ಮುಗಾಂಜಾಡೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಮರದ ಕೊರೆಯೋರೆ.

1. ತಾಲಿವಾಹನತಕ ವರುಷ ೧೭೯೯ನೆ ಯೇಶ್ವರ ಸಂ| ಚೈತ್ರ ಬ ೧೪೫ ಹೊಂನಾವರ ರಾಮೋ ಕರೆವರ್ವೆ (?) ಸೋಮಾಚಾರಿ ಸೇವಾ

Note.

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padma ceiling of the same and the beautiful and rare image of the goddess Durgāmbā are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Śvara sam. Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchāri of Honnāvara.

46

At Sītūr, on the pedestal of the Saptamātrikā panel in the Rāmēśvara temple.

ಹೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಹೀತದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸೋಮಯ್ಯನ ಮಗಂ
2. ದುಗ್ಗಯ್ಯನ ದೇನ

Note.

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

47

Copper plate record from Harōmucchahādi, Sorab taluk, sent by Mr. Huchcha Rao Bengeri of Haveri.

1 plate : Nāgari characters and Kannada language.

ಮೃ ರಾ| ಬೆಂಗೆರಿ ಹುಡ್ಡರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಾಡಿ ಗ್ರಾಮದ ತಾಮ್ರಕಾಸನ.

ಒಂದು ಹರಿಗೆ : ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ.

(ಮುಂಭಾಗ) —

1. ಕ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗಸಿ
2. ರಾಶ್ವಂ|ಬಿ ಚಂದ್ರಚಾಮರಚಾರಣೇ | ತೈಲೋಕ್ಕನಗರಾ

3. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |೧| ಜಯತ್ಯಾವಿಷ್ಟ
4. ತಂ ವಿಶ್ವೋರ್ವಾರಾಹಂ ಶೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಜೋನ್ಮತದಂ
5. ಶ್ವಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ತುತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಆ
7. ಶ್ರೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
8. ದ್ವೇಷಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂ
9. ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
10. ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಧದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
11. ನಾಯಕರು ಕೊಂಡಿಣ್ಣಗೋತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮಾಲೂರ ನೀಮೆ ವಳಗಣ
13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲಿ ಕಟನಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
14. ಟತ್ವಾಸ್ಥೈರ್ಯದರ್ಮ ತಾಂತ್ರಿಕಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಾಲೂರ ನೀಮೆವಳಗಣ
15. ಚೆನ್ನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಜೋಷನರು ತಮಂಜನ
16. ಸ್ವಾಸ್ಥ್ಯದಿಂದ ಆತನು ಮೃತವಾದ ಸ್ವಾಮಂಥ ಪ್ರಾಕು ಹಿರಿಕರ್ತರ ಕಾಲದಲೂ
17. ಆರಮನೆಗೆ ಕಟಕೊಂಡ ಧರ್ಮವಾರ್ತೆ ೧- ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥ್ಯವಳಗೆ ವೃ
18. ತ್ತಿ = ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಪ ಊರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ಬ
19. ೩ || ಪ್ರಾವೀಗದೆ ಬೀಜವರಿ ಬ ೨ || ಕನಕೀದರೆ ಬ ೨ || ಬಿಲಹಾ
20. ಲೀದರೆ ಬ ೨ || ಮಕ್ಕೀಕಡುಹು ಬ ೨ || ಮತ್ತೀಕಡುಹು ಬಂ ೩ ಹಡಿಳಗೆ
21. ದೆ ಬಂ ೫ || ಭೀಮನ ಕೊಣದಲ್ಲ ಬ ೫ || ಕುಕುಂಡೀಲಿ ೧ || ಅಂತೂ
22. ಬೀಜವರಿ ಬಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಬ ೧೫೦ ಕೆ ಸಲುವುದು ಗ ೧೫
23. ಕೆ ವಿವರ | ವರಿಕುತ್ತಾರ ಝ ೧ ಕೆ ಗ ೯ ರಲ್ಲಿ ಗ ೧೧ || ೩ = ಕೆ

(ಹಿಂದಾಗ) -

24. ಚ್ಚಿಗೆ ವಗ ೧ || ೧ || = ಉಭಯಂ ವಗ ೧೩ || ಮಲ್ಲಭಟರ
25. ಶ್ವಾಸ್ಥ್ಯವಳಗೆ ವೃತ್ತಿ = ಕೆ ಗ ೧ || ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
26. ದುವರಹನ ಭೂಮಿಗೆ ಸಲೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆನ್ನ ಕೇ
27. ಶ್ವರದೇವರ ಗದೆ ಪಡುವಲು ತುಂಗಭದ್ರೆ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
28. ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ರೆ ಗಡೀಕಲು | ಇಂ
29. ತೀ ಚತುಸ್ವೀಮೆವಲಗಣ ಭೂಮಾನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
30. ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಪೇವೆಗೆ ನಿವಾರ್ಪಿತವಾಗಿ ಸಹಿರಂ
31. ಜ್ಯೋದಕದಾನ ದಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟಿವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
32. ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
33. ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ಕೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
34. ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇಷಸಾಂಗವಾಗಿ
35. ನಡಸಿಕೊಂಡು ದಾಹದುಯೆಂದು ಕೊಟ್ಟ ತಾಂತ್ರಿಕ ಶಾಸನ ಗ್ರಂ
36. ಥ || ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚದ್ವೈಭೂಮಿರಾಪೋ ಹೈ
37. ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
38. ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ |೧| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾತ್ರಯೋ
39. ನುಪಾಲನಂ ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೨|
40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದ
41. ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ದವೇಶ | ೩ | ಸ್ವದತ್ತಾಂ
42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ್ತು ವಸುಂಧರಾಂ | ಪಪ್ತಿರ್ವರ್ಷನಹ
43. ನ್ತ್ರಾಣವಿಷ್ಣಯಂ ಜಾಯತೇ ಕ್ರಮಿಃ | ೪ | ಯಕ್ಕಪಥಗಿ

44. ನೀರೋಕೆ ಸರ್ವೇಷಾಮೇವ ಕೂಡುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರ
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತ ವಸುಂಧರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ
46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರದಲ್ಲ)

Transliteration.

Front—

1. śrī Gaṇādhīpatayē namaḥ | namaḥ-tuṅga si-
2. rah śchumbhī chaṇdra-chāmara chāravē | trailōkya nagarā-
3. ramḥha mūla-stambhāya Śambhavē | jayatyāvishikrī-
4. tam Viṣṇūr-Vārāham śōbhitārnavam dahīōnnata dam-
5. shtrāgrē viśrānti bhuvanam vapuh || svasti śrī Jayābhyudaya
6. Śālivāhana Śaka varsha 1564 neya Vishu saṁvatsarada A-
7. svija bahula 30 Ravivāradalu Sūryōparāga-punya-kāladalu śrīma-
8. d Yedava Murāri Kōṭe-kōlāhala viśudha vaidikādvaita siddhānti
9. ta pratishṭhāpāna Śiva-guru-bhakti-parāyanarāda Keladi Veṅka-
10. tappa Nāyakara putrar āda Bhadrappa Nāyakara putrarāda Virabhadra
11. Nāyakaru Koṇḍiṇya gōtrada Āśvalāyana sūtrada ruku-śākhya
12. Achutapaṇḍitara maga Paramēśvara paṇḍita Mālūra simevaḷagaṇa
13. Kovaḍe grāmadalli kaṭisida dēvasthānada Achyutēśvara dēvarige bi-
14. ta svāsthe dharma tāṁra sāsanaḥ kramaventeṇḍare Mālūra sime
15. Chemnakēśvara dēvara Kōvaḍe grāmadimda Nārasimḥya Jōisarū tamam
16. nana
17. svāste imda ātanu mṛitavāda svaṁmamḍha prāku hirīkartara kāladalū
18. aramanēge kaṭikomḍa dharṇavārti 1½ Mallibhaṭara svāstēvaḷage vṛi-
19. tti ½ ubhayam vṛithi 1½ ge saluva rēkhe ūra mūḍaṇa gade bijavari kha
20. 3½ vrāvīgade bijavari kha 2½ Kasakīdale kha 2½ bilahā
21. līdale kha 2½ Makikāḍulu kha 2½ Mattikāḍulu kham 3 haḍiḷaga-
22. de kham 5½ Bhīmana koṇadalli kha 5½ Kukumḍili 1½ aṁtū
23. bijavari kham 29 ke gaḍibhatta kha 150 ke saluvudu ga 15
24. ke vivara | varikuttāra jha 1 ke ga 9 ralli ga 11½ 3½ he-

Back—

24. chchige vāga 1½ 1½ ubhayam vāga 13½ Mallibhaṭara
25. svāstīvaḷage vṛitti ½ ke ga 1½ ubhayam ga 15 haḍinai-
26. du varahana bhūmige salō gaḍi vivara mūḍalō Chemnakē-
27. śvara dēvara gade paḍuvalu Tuṅgabhadra tyemkalu Kēśōdēvara
28. gaḍde baḍagalu Śāntapurada vāmanamudre gaḍi kalu | im-
29. tī chatuḥ-sime vaḷagaṇa bhūmīnu Achyutēśvarana aṁṛitapaḍi
30. namḍāḍipti mūḍāda dēvarā sēvege Sīvārpitavāgi sahiram-
31. nyōdaka dāna-dhārā pūrvakavāgi biṭevāgi i bhūmige sa-
32. luva nidhi-nikshēpa-jala pāshāṇa akshīṇi-āgāmi
33. siddha-sādhyamgaḷemba aṣṭa-bhōga tējasvāmyavanu pūrvā-māri-
34. yādili āgamāḍikomḍu dēvarā sēve sāṁgavāgi
35. paḍasikomḍu bāhaḍu yemḍu koṭṭa tāṁmrada sāsana gram-
36. tha | Āditya-chamḍrāvanlōnalaścha dyōr bhūnirāpō hri-
37. dayam Yāmaścha ahaścha rātriścha ubhēcha saṁḍhye dharmasya
38. jānāti narasya vṛittam | I || dāna-pālanayor-madhye dānāśrēyō-
39. nupālanam dānā svargam avāpuṇōti pālanād achyutam padam | 2 |

40. sva-dattā dviguṇam puṇyam para-dattānupālanam | para-da-
41. ttāpahārēṇa svadattam niṣphalam bhavēt | 3 | sva-dattām
42. para-dattām vā yō harēttu vasumdharaṁ | shashtir-varsha saba-
43. srāṇi viṣṭāyāṁ jāyatē krimiḥ | 4 | yēkaiva bhagi-
44. nī lōkē sarvēśhām ēva bhūbhujām | na bhōjyā na kara-
45. grāhya vipra-dattā vasumdhara | 5 | śrī Venkaṭā-
46. dri (in Kannaḍa characters)

Translation.

Obeisance to Gaṇādhīpati. [Praise of Śambhu and the Boar-incarnation of Vishṇu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Vīrabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Eḍavamurāri, Kōṭe-kōlāhala, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Śiva and the guru--Keḷadi Venkaṭappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālūr sīme by Paramēśvara Paṇḍita, son of Achyuta Paṇḍita of Kaunḍinya gōtra, Āśvalāyana sūtra and Rukṣāke, as follows :—

One vṛitti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Mālāra sīme, consequent on the death of Nārasimha Jōisa's brother, and half a vṛitti from the lands of Mallibhaṭṭa, total 1½ vṛittis; Rēkhe to this: land, of the growing capacity of 3½ khaṇḍugas in front of the village; vrāvigade of the growing capacity of 2½ khaṇḍugas, kasakidale 2½ khaṇḍugas, Bilahālidale 2½ khaṇḍugas, Makikaḍuhu 2½ khaṇḍugas, Mattikaḍuhu 3 khaṇḍugas, Haḍilagade 5½ khaṇḍugas, at Bhīmanakoṇḍa 5½ khaṇḍugas, in Kukunḍi 1½ khaṇḍugas—thus for the sowing capacity of 29 khaṇḍugas and for the rental paddy of 150 khaṇḍugas (the value is) 15 gadyāṇas. (Details for this value). The details of the boundary of this land of 15 gadyāṇas:—to the east wet land belonging to the god Chennakēśvara: to the west Tungabbadrā river, to the south wet land belonging to the god Kēsōdēva, to the north Vāmanamudre boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fall. Protecting another's gift is twice as meritorious as making a fresh grant. By siezing another's gift his own gift becomes useless. Whosoever siezes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note.

Mr. Bengēri Huchcha Rao, President of the Teachers' Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copperplate 8"×10" and is written in Nāgāri characters. It belongs to the reign of the Keladi chief Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkatappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutēśvara temple built by Paramēśvara Paṇḍita at the village Kōvade in Mālūr sime in the name of his father Achyuta Paṇḍita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś.1564 Vishu sam. Āśvīja bahuja 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple.

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಪೇರೆ.

1. ಶ್ರೀ ಮತ್ತೈಳದಿ ವೀರಭದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚನ್ನ ವೀರಂ ಮಾಡಿಯವರ ಭಕ್ತಿ ತುಕ ೮ ೭ || ಗ ೨

Transliteration.

1. śrīmat Keladi Virabhadra Nāyakara putraru¹ Basavappa Nāyakara dharinapatniyarāda Channavīraṇṇājiyavara bhakti tuka 8 7 ga 2.

Translation.

Devotion of Channa Vīraṇṇāji, lawful wife of Basavappa Nāyaka, son of the illustrious Keladi Virabhadra Nāyaka weight 8 7 ga 2.

Note.

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Virabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīraṇṇāji, queen of Basavappa Nāyaka. The Keladi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by *la* and *ga*. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keladi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಪೇರೆ.

1. ವಿಠಲ ಸಂಘ ಪಾಲ್ಕು | ಶು ರೂ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯ ನಂಮ ಘೌಜಿನವರು ಹೊಡದಲ್ಲ ಮೃತ ವಾದ ಸ್ವಂಘ ದರಾದ್ಯಂತರು ಸಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಮನವರಿಗೆ | ಕೆಳದಿ ವೀರ ಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ.

Transliteration.

1. Vibha! sam! phālgui! śu 13 yu Sthiravāra Medakeriya namma phaujinavaru
hoḍadalli murutavāda smam! dhal- ādyamtaru najarū māḍida haṇavini-
ṇḍa! Kollūrammanavarige! Keḷadi Virabhadra Nāyakara putraru Basa-
vappa Nāyakara bhakti!

Translation.

On the 13th Saturday of the bright half of Phālguna in the year Vibhava: from the money obtained through *najar* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūr-amma by Basavappa Nāyaka, son of Keḷadi Virabhadra Nāyaka.

Note.

This record on a silver plate in the same temple also belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Virabhadra Nāyaka. It records an important event during Basavappa Nāyaka's reign:—that he sent an army against Medakeri Nāyaka, (Palleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keḷadinṛipa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr.

The details of the date given in the record, *viz.*, Vibhava sam. Phālguna śu. 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

50

On another silver plate in the same temple.

ಆದೇ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಇನ್ನೊಂದು ಚಿಕ್ಕ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ಪ್ರಭವನಂ! ವೈಶಾಖ ಶು 15 ಲ್ಲು ಬೆಲ್ಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಶಿವ ಸೆರು ೬.

Transliteration.

1. Prabhava sam! Vaisākha śu 15 llu Bellūra Venkaṭādri Nāyakara seve
seru 6

Translation.

On the 15th of the bright half of Vaisākha in the year Prabhava, the service made by Venkaṭādri Nāyaka of Bellūr (Bélūr)—(weight) 6 seers.

Note.

Another silver plate in the same temple contains this record which states that the plate was granted by Venkaṭādri Nāyaka, chief of Bélūr. There were five Venkaṭādri Nāyakas among the Bélūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkaṭādri Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkaṭādri Nāyaka II and IV. Since the characters belong probably to the 17th century, A.D. the record might be assigned to Venkaṭādri Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers.

51

- On the brass lamp pillar in front of the same temple.
ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ರೋಹದ ದೀಪವಾರ ಕಂಬದ ಮೇರೆ.

1. ಮ ೯ ಸೇ ೪ |
2. ಸೊಂನತಿಯಲ್ಲವನ ಮಗ ಪಾಂಡ್ಯವನು ಮಾಡಿದ ಕಂಭ

Note.

The lamp pillar in front of the Mūkambikā temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāndyappa, son of Somnāsi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvārapālaka images standing on either side of the navaraṅga doorway in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎರಡು ಬಲಗಡೆಲ್ಲಿ ನಿಂತಿರುವ ರೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳಮೇರೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ತಾಲವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ ಮಾಘ
ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯೆಂಬವರ
- 2 ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೇವ ಮುರಾರಿ ಕೋಟಿ ಕೋಲಾಹಲ ವಿಷ್ಣು ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ
ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಧರ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ಯೇಂದ್ರ
3. ವೆಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ಎರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲು ಸಮರ್ಪಿಸಿದ
ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ | ೧ | -

Transliteration.

1. avastī śrī jayābhyudaya Śālivāhana śaka 1545 samvatsara
Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yamma-
navara
2. sēvārthavāgi śrīmadd-Edeva-Murāri Kōṭe-Kōlāhala Viśudha-Vaidikādvaita-
siddhānta-pratiṣṭāpakar āda Śiva-guru-bhakti parāyaṇarāda śrīmat
Keḷadi
3. Venkaṭappa Nāyakara dharmā patniyavarāda Viraṇṇamanavarū Śivarātre
pūṇya kāla-dalu samarpisida dvāra-pālakarū mam gaḷa mahā śrī śrī śrī
17 | - 1 |

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year
being the 1545th year of the victorious Śālivāhana era, for the service
of the goddess Mūkāmbikeamma at Kollūr, Viramma, lawful wife of the illustrious
Edeva Murāri, Kōṭe-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta,
devoted to the faith in Śiva and the guru,—Keḷadi Venkaṭappa Nāyaka, granted during

the auspicious time of Śivarātri, (the dvārapālaka images). Good fortune (weight ?) 17 maunds (?) and 1½ seers (?)

Note.

On either side of the doorway leading to the navaraṅga of the Mūkāmbikā temple there are two solid metallic figures of the dvārapālakas which are about 4½' in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Keḷadi chiefs. Viramma, queen of Venkaṭappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Śivarātri day for the service of the goddess Mūkāmbikā. Venkaṭappa Nāyaka of the record ruled Keḷadi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhirōdgāri and the details of the date, *viz*, Māgha ba 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17-1½ which might be 17 maunds and 1½ seers and that of the left, 16 maunds and 5½ seers.

53

On a step leading to the navaraṅga of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇಲೆ.

1. ಕೆಳದಿ
2. ಚೆನ್ನಮ್ಮಾಜಿಯ ಸೇವೆ

Note.

Among the Keḷadi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaraṅga. The record reads 'Keḷadi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
60	15	First regnal year circa 725 A. D.	Śripurusha (II)
46	6	Circa 808 A. D.	Sivamāra II
53	10	9th century A. D.	Prithvigaṅga
			CHOLAS.
58	13	23rd (? 25th) regnal year; Dhātu sam. Āshāḍha, new-moon day-Saturday, 26th June 1036 A. D.	Rājendra Chōla
59	14	Do	Do
			HOYSALAS
54	11	Bahudhānya sam. Kārttika, apara-paksha dvādaśi Tinka! kalame—Monday, 22nd Nov. 1098 A. D.	Vishṇuvardhana
43	4	Manmatha sam. Chaitra śu. 14—Monday, 7th April 1175 A. D.	Ballāla II
41	1	Ś 1208 Pārthiva sam. Vai. śu 12—Wednesday, 12th April 1285 A.D.	Narasimha III
160	38	Ś 1225 Śubhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Ballāla III
162	39	Do	Do
			ŚANTARA CHIEFS.
165	42	Ś 1208 Vyaya sam. Kārttika—Oct.-Nov. 1286 A. D.	Birarasa

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records the grant of the village Bāradūr in Tēgaṭṭūr viśaya to Bānaśarma, son of Nāgaśarma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurnsha also are new bits of information obtained from the present record.

Viragal : appears to record a fight between some over-lord and his subordinates in which the Gaṅga princes Maṇidi, Sirivachcha, Śrīpurnsha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmādēya of Elambunuse agrahāra by the latter.

Viragal : records the death of Eṛekaliṅga, son of Bīrakka, who was a concubine of Pṛithvi-gaṅga; Eṛekaliṅga is said to have offered his head in the presence of Pṛithvigaṅga and died.

Viragal set up in memory of a hero by name Bāgguli Siriyamma, son of Oḷināgayya, who died in a cattle fight.

Viragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Siriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmaṇa by the mahā-janas of the illustrious Konku-konḍa-Śrī-vishṇuvarddhana-Pōśala-dēva-chchaturvēdimangala, Laviyanna, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D. Records that Kalidēva, son-in-law of Chālikenāyaka, and Maḍigaṇḍa caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gangarasajiya.

Viragal : records the death of a hero Ankōja in some battle.

Viragal set up in memory of a hero by name Bīrama who died in a battle between Sodaḷadēva—a Śāntara chief and subordinate of Ballāḷa—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

Viragal set up in memory of Chīleya who died in the same battle mentioned in the previous record.

Viragal : records the death of some hero (whose name is lost) when Kētaḍi nāyaka marched on to Hirigōḍ.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Sodajadēva
162	39	Do	Do
			VIJAYANAGAR.
71	20	Ś 1412, Sādhārana sam. Vaiśākha—1490 A. D.	Krishṇadēvarāya
92	23	Ś 1435 Srimukha sam. Rāma-Nava-mi day—Tuesday, 15th April 1513 A. D.	Rāma-Rāja
100	24	Rāma-navami day (?)	Do
103	25	Ś 1464, Śubhakṛit sam. Māgha ba. 14 Śivarātri—Friday, 2nd February 1543 A. D.	Tirumala Rāya
49	8	Ś 1472, Sādhārana sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sadāsiva-Rāya
78	21	Ś 1497, Yuva sam. Āshādha śu. pra-thama dvādasi—Monday, 20th June 1575 A.D.	Śriranga-Rāya I ...
89	22	Ś 1497 Yuva sam. Māgha ba. 13—Saturday, 28th January 1576 A. D.	Do
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhārana sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sidedēva Mahā-arasu
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam. Kārttika chandrōparāga—Saturday, 22nd October 1580 A. D.	Chavappa

Contents and Remarks

See above under Hoysaṣas.

See above under Hoysaṣas.

Copper plate record : registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt. The record is on a single plate, engraved in Telugu characters and dated in 1490 A.D. (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record : registers the grant of six villages made by the chief to Surēndra-yatīndra. Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record : registers the grant of three villages made by the chief to the same Surēndra-yatīndra.

Copper plate record : registers the grant of the village Komrakere made by the chief to Emmebasavēndra, a Viraśaiva teacher.

The record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā-arasu, chief of Hārnahalḷi sīmā.

Copper plate record : registers a grant of the village Nāvalūr surnamed Rāmachandrapura made by the king at the request of Vira Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record : registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

See above under Vijayanagar.

Copper plate record : registers a grant of four villages made by the chief to Vijayindra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ānanda sam. Rāma-navami-Wednesday, 9th March 1614 A.D.	Chinna-Chavappa
127	28	Do	Do
			MADHURA CHIEFS.
133	29	Ś 1602, Siddhārthi sam. Vaisākha śu. 3—Thursday, 3rd April 1679 A.D.	Muddalagādri Nāyaka
136	30	Ś 1619, Iśvara sam. Māgha śu. 15—Sunday, 16th Jan. 1698 A. D.	Mangammagāru
			BELUR CHIEFS.
173	50	Prabhava sam. Vaisākha śu. 15—Friday, 20th April 1627 A. D.	Venkaṭādri Nāyaka II
52	9	Yuva sam. Adhika Śrāvana śu. 5—1755 A. D.	Krishṇappa Nāyaka VI
			CHANJI RULERS.
138	31	Ś 1602, Raudri sam. Kapilashashṭhi—1680 A. D.	Vaḍayāri
142	32	Ś 1621, Pramādi sam. Bhādrapada ba. 30 Budhavāra—Wednesday, 13th September 1699 A.D.	Uttama Rangappa Kālāka-Kola Voḍeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam. Dhanurmāsa śu. 7 Sōmavāra—Monday, 8th December 1746 A. D.	Vijayavoppula Maḷavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhirōdgāri sam.] Māgha ba. 14—Tuesday, 18th February 1623 A.D.	Venkatappa Nāyaka 5
169	47	Ś 1564 Vishu sam. Āsvija ba. 30 Ravivāra—Sunday, 24th October 1641 A.D.	Vīrabhadra Nāyaka
175	53	....	Channammāji
172	48	....	Basavappa Nāyaka ...

Contents and Remarks

Copper plate record : registers a grant of one *vritti* made by the chief to Surēndra of the same Rāghavēndrasvāmi matt.

Copper plate record : registers a grant of two *velis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Ārambaṇṇa made by the chief to Rāghavēndra-tīrtha.

Copper plate record : registers the grant of a village Ayirdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-śrīpāda.

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr.

Records the grant made by the chief to Bembaḷi Bairalingaṇa gaṇḍa and to a number of other people belonging to Ajjinahali-kēri.

Copper plate record : registers the grant of some villages made by the ruler to Sudhīndrayati.

Copper plate record : registers the grant of certain dues on specified articles of merchandise in Payaraṇi Pāḷya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record : registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā temple made by Viramma, the chief's queen.

Copper plate record : registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna śu. 13 Sthiravāra—Saturday, 18th February 1749 A.D.	Basavappa Nāyaka MYSORE KINGS.
148	34	Ś 1585, Śōbhakṛitu sam. Aśhādha śu. 11—Monday, 6th July 1663 A.D.	Doḍḍa Dēvarāja Oḍeyar. MISCELLANEOUS
42	3	C. 12th or 13th century ....	....
164	41	Ś 1488, Purnami Guruvāra—(?) 1566 A.D.	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	....
154	35	Ś 1696 Jaya sam. Āśvīja śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja

Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pālleyagār of Chitaldrug).

Copper plate record : registers the grant of the village Nallūru surnamed as Dēvarājapura made by the king to Rāghavēndratīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honnaṇṇa, disciples of Śrutakīrttidēva.

Viragal : records the death of one Kāmaṇa, son of Bairedēva.

Records that a number of Jaina devotees, headed by Thimmagaṇḍa of Chaipaḷli and others, caused the pedestal of Ādinātha to be made.

Copper plate record : registers the grant of some land made by the chief to Varadēndratīrtha of the Rāghavēndrasvāmi matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

APPENDIX A.

List of Photographs taken during the Year 1943-44.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Arabic inscription near Elephant gate.	...	Seringapatam	Mysore
3-5	Do ...	Inscriptions at Krishna- rajasāgar.	...	Krishnarāja- sāgar.	Mysore
6	Do ...	View of Dam. ...	...	Krishnarāja- sāgar.	Do
7-8	6½" × 4½" ...	Coins received from Government Museum.	...	Bangalore ...	Bangalore
9-11	Do ...	Chakrabandha on pillars.	Basti ...	Bandalike ...	Shimoga
12	12" × 10" ...	Annapūrpā and other figures.	Kēdārēśvara temple ...	Halebid ...	Hassan
13	Do ...	Central ceiling ...	Kēśava temple ...	Belur ...	Do
14	6½" × 4½" ...	View ...	Sōmēśvara temple ...	Suttūr ...	Mysore
15	Do ...	Do ...	Suttūr Matt ...	Do ...	Do
16	Do ...	Chāmara ...	Lakshmikānta temple ...	Kalale ...	Do
17-18	Do ...	Copper plate grant of Dhanōji to Subrahmaṇya.	...	...	...
19-20	Do ...	Copper plate grant of Bābhappa Voḍeyar.	...	...	...
21-23	Do ...	Copper plate grant of Ravivarma Kadamba	...	...	...
24	Do ...	Paṭṭābhirāma Group.	Pattābhirāma temple ...	Rāmanātha- pura	Hassan
25-26	8½" × 6½" ...	Mahishāsūramardini...	Sōmēśvara temple ...	Suttūr ...	Mysore
27-28	Do ...	Śankaranārāyaṇa ...	Do ...	Do ...	Do
29	Do ...	Nārāyaṇa ...	Nārāyaṇa temple ...	Do ...	Do
30	Do ...	Ceiling in front porch	Do ...	Do ...	Do
31	Do ...	Doorway of Matt ...	...	Do ...	Do
32-36	Do ...	Wall images ...	Sōmēśvara temple ...	Do ...	Do
37	Do ...	Lintel above nava- raṅga doorway.	Do ...	Do ...	Do
38	Do ...	Grinding mill ...	Do ...	Do ...	Do
39	Do ...	Virābhadrā ...	Virābhadrā temple ...	Do ...	Do
40	Do ...	Doorway ...	Do ...	Do ...	Do
41	Do ...	Saptamātrikā figures	Suttūramma temple ...	Do ...	Do
42-44	6½" × 4½" ...	A cannon found in the Jail, Mysore	...	Mysore ...	Do
45	Do ...	Part of a cannon ...	...	Do ...	Do
46	Do ...	Old water reservoir, Mysore Jail.	...	Do ...	Do
47-48	Do ...	Jewel ...	Lakshmikānta temple...	Kalale ...	Do
49-50	Do ...	Ayyanūr grant of Mādhava to Tirumalarāya.	...	...	...
51-52	Do ...	Inscriptions on Yūpa- stambha.	...	Hiremagalūr	Kadur
53-58	Do ..	Pillars ...	Añjanēya temple ...	Kadur ...	Do

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
59	6½" × 4½"	Chennakēśava image...	Chennakēśava temple ...	Kadur ...	Kadur
60	Do ...	Viṭṭhala ...	Do ...	Do ...	Do
61	Do ...	Gaṇapati ...	Near Añjanēya temple ...	Do ...	Do
62	Do ...	Rāshṭrakūṭa inscrip- tion.	...	Do ...	Do
63	Do ...	View ...	Kēśava temple ...	Paṭnagere ...	Do
64-66	Do ...	Viragal inscription ...	...	Yellambalse	Do
67	Do ...	Cannons ...	Kēśava temple ...	Do ...	Do
68	Do ...	Vēṅṅōpāla ...	Do ...	Do ...	Do
69	Do ...	Lakṣmīnarasimha ...	Do ...	Do ...	Do
70	Do ...	Sarasvatī ...	Do ...	Do ...	Do
71	Do ...	Doorway jambs, near the tank.	...	Do ...	Do
72	Do ...	Pillar of navaraṅga ...	Virabhadra temple ...	Asandi ...	Do
73-74	Do ...	Railings ...	Do ...	Do ...	Do
75	Do ...	Doorway of Garbha- griha.	Do ...	Do ...	Do
76	Do ...	Ceiling of front porch	Do ...	Do ...	Do
77	Do ...	Central ceiling of nava- raṅga.	Do ...	Do ...	Do
78	Do ...	View ...	Janārdana temple ...	Belgola ...	Mysore
79	Do ...	Janārdana ...	Do ...	Do ...	Do
80	Do ...	View of outside wall of the original struc- ture.	Do ...	Do ...	Do
81-82	Do ...	Views ...	Bhaktavatsala temple ...	Do ...	Do
83	Do ...	Pārśvanātha ...	Basti mound ...	Do ...	Do
84	Do ...	Pedestal of Pārśva- nātha.	Do ...	Do ...	Do
85	Do ...	A Saptamātrikā figure	Hire-Amma ...	Do ...	Do
86	Do ...	Narasimha group ...	Narasimha temple ...	...	...
87-89	Do ...	Views of Chandravalli hills and Central rocks.	...	Chitaldrug ..	Chitaldrug

APPENDIX B.

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola.

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of
Archæology during the Year 1943-44.

Sl. No.	Title of the book	Remarks
1	Taraka Tandavam, Vol. IV ...	Received from the Curator, Oriental Library, Mysore.
2	Karnāṭaka Mahābhārata, Vol. X. Śalya and Gadā Parvas.	Received from the Curator, Oriental Library, Mysore.
3	Kumārārāma, 1941 ...	Received from the Editor, Minchinaballi, Dharwar.
4	The Mysore University English-Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English-Kannada Dictionary, Part X.	Received from the University English-Kannada Dictionary Office, Bangalore.
6	University Calendar for 1942-43, Vol. II.	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishṇa Rāja Wadiyar Bahadur.	Received from the Registrar, University of Mysore, Mysore.
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943.	Received from the Secretary, Dasara Exhibition Committee, Mysore.
9	Memoirs of the Archæological Survey of India, No. 69.	Received from the Manager of Publications, Delhi.
10	Memoirs of the Archæological Survey of India, No. 68.	Received from the Manager of Publications, Delhi.
11	Vēdāṅgajyautisha ...	Received from Dr. R. Shamasastri.
12	Eclipse-Cult in the Vedas, Bible and Koran ...	Do do
13	Drapsa: The Vedic Cycle of Eclipses ...	Do do
14	Census of India, 1941, XXIII ...	Received from the Superintendent, Census Office, Mysore.
15	Śrī Venkaṭeśa Kāvyaakalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
16	Theory of Knowledge ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
17	Journal of the Śrī Venkaṭeśvara Oriental Institute, Vol. IV, No. II.	Received from Sri Venkatesvara Oriental Institute, Tirupati.
18	His Highness the Maharaja's Tour in Hassan, Kadir and Shimoga Districts.	Issued by the Publicity Officer to the Government of Mysore.
19	Journal of the K. R. Cama Oriental Institute ...	Received from the K. R. Cama Oriental Institute, Bombay.
20	A Hand Book of Archæology in Malayalam ...	Received from the Director of Archæology, Trivandrum.
21	A Guide to Padmanābhapuram ...	Received from the Director of Archæology, Trivandrum.
22	Belur Souvenir ...	Received from the Director of Archæology, Mysore.
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore.
24	Migration to the Seattle Labour Market Area, 1940-42, Vol. II, No. 3, pp. 129-188.	Received from the University of Washington Library, Seattle, Washington, U.S.A.
25	Archæology of the Upper Columbia Region, Vol. IX, No. 1, pp. 1-178.	Received from the University of Washington Library, Seattle, Washington, U.S.A.

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol. II	Purchased from Vidyanidhi Book Depot, Mysore.
27	Mysore Service Regulations with Amendment ...	Purchased from Vidyanidhi Book Depot, Mysore.
28	Elements of Buddhist Iconography ...	Purchased from Krishna & Co., Mysore
29	The Śilappadhikāram ...	Do
30	A History of the Early Dynasties of Andhradesa ...	Do
31	Early History of the Andhra Country ...	Do
32	Buddhist Remains in Andhra and Andhra History ...	Do
33	Magadha Architecture and Culture ...	Do
34	Alivardi and His Times ...	Do
35	India as described in early Texts of Buddhism and Jainism.	Do
36	Muslim Patronage to Sanskrit Learning ...	Do
37	Social and Religious Life in the Grihya-Sutras ...	Do
38	At Ajanta ...	Do
39	A Peep into the Early History of India ...	Do
40	Some Survivals of Harappa Culture ...	Do
41	F. W. Thomas Commemoration Volume of Eastern and Indian Studies ...	Do
42	Rājendranāma ...	Purchased from Mr. R. Sabba Rao, Book-Seller, Madras.

APPENDIX D.

Expenditure during 1943-44.

			Rs.	a.	p.	Rs.	a.	p.
I.	Salaries—							
	Director's Allowance (Rs. 50 per month) ...		600	0	0			
	Assistant to the Director (Rs. 150-10-250) ...		1,871	0	0			
	Establishment ...		6,840	4	0			
	Watchman for excavation area (allowance) ...		65	0	0			
II.	Travelling Allowance ...		1,232	15	0			
III.	Office Expenses—							
	Contingencies ...		800	0	0			
	Printing Charges ...		1,958	9	0			
	Museum ...		246	6	0			
	Clothing to Menials ...		131	10	0			
	Furniture ...		100	0	0			
	Photographs for sale ...		199	7	0			
IV.	Library ...		118	1	0			
						14,163	4	0
			14,163	4	0			
Add—Receipts remitted to treasury—								
	Sale proceeds of publications, and photographs ...					361	0	0
	Grand Total ...					14,524	4	0

ERRATA.

Page	Line	Read	For
6	9	ornate	ornat
16	17	right	rights'
"	"	adhere	adhree
37	35	village	Vlilage
38	1	Station	Stationt
41	22	Varusha	Carusha
43	18	Honnaṇṇa	Homanna
"	25	4' × 2½'	4' × 2½'
46	8	mukhamantapa.	mukhamantapaf
"	21	ಕೊಡಲಾರದೆ	ಕೊಡಲಾರದೆ
"	30	koḍalārade	koḍalārade
52	24	ಸದ್ವೈಯಗೆ	ಸದ್ವೈಯಗೆ
53	5	from	fron
60	28	No. 13	No. 15
61	2	ವಿಶೇಷವು	ವಿಶೇಷವು
61	10	ಚರಣಾ	ಚರಣಾ
66	44	Gottgere	Gottgere
67	13	and	and
69	34	Vishaya	Vishayar
"	35	Bādāmi.	Bādāmi
"	45	records	record
72	39-40	ಮಹೇಶ್ವರೇ	ಮಹೇಶ್ವರೇ
79	29	ಕಾಂಡಲ	ಕಾಂಡಲ
81	11	ತೈಲೋಕ	ತೈಲೋಕ
"	13	ತದ್ವೈ	ತದ್ವೈ
82	34	ಸೌರಭ್ಯಸರಪದ್ವೇ	ಸೌರಭ್ಯಸರಪದ್ವೇ
"	37	ತಂಜಾವುರ್ಮಿ	ತಂಜಾವುರ್ಮಿ
83	4	आचन्द्रामिमं	आचन्द्राकमिमं
84	10	trailōkya	trailōjya
"	10	Śambhave	Śam-bhave
"	18	samjañe	samjañe
85	18	Hariḥ	ariḥ
88	32	Prathama	Prathma

<i>Page</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
90	43	Sindusûrôr	Sm̐d̐busûrôr
96	3	रामाभिवेकसमये	रामाभिवेकसमये
97	25	śīlam	ai̐tam
102	49	ēkaiva	ākaiva
104	22	ॐ	ॐ
107	8	विनीतम्	विनीतम्
109	5	ikṣhaṇam	Ikṣhaṇam
124	25	रामाभिवेकसमये	रामाभिवेक क समये
125	30	dvija-sēvā	dvija-j̐sēvā
"	35	Udaya-śīlākhyam	N̐daya-śīlākhyam
126	2	Chinna-Chavaprabhuḥ	Chinna-Eh̐avaprabhuḥ
"	36	Bhāryā	Bn̐āryā
131	20	सामा	पामा
132	34	putra-pautra	ph̐utra-pautra
136	13	ॐ	ॐ
151	35	upāsmahē	upasmahē
"	37	chchhatra	chchh̐tra
168	22	relics	relics
175	11	the Keḷadi Kingdom	Keḷadi the Kingdom.

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[Mysore Archaeological Survey]



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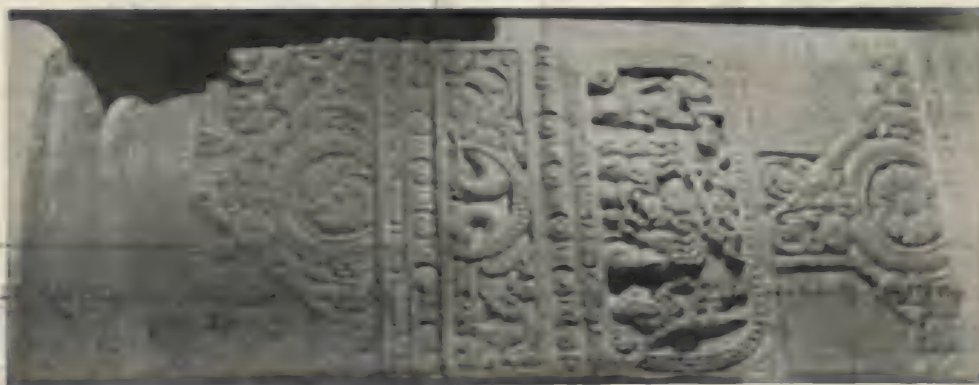
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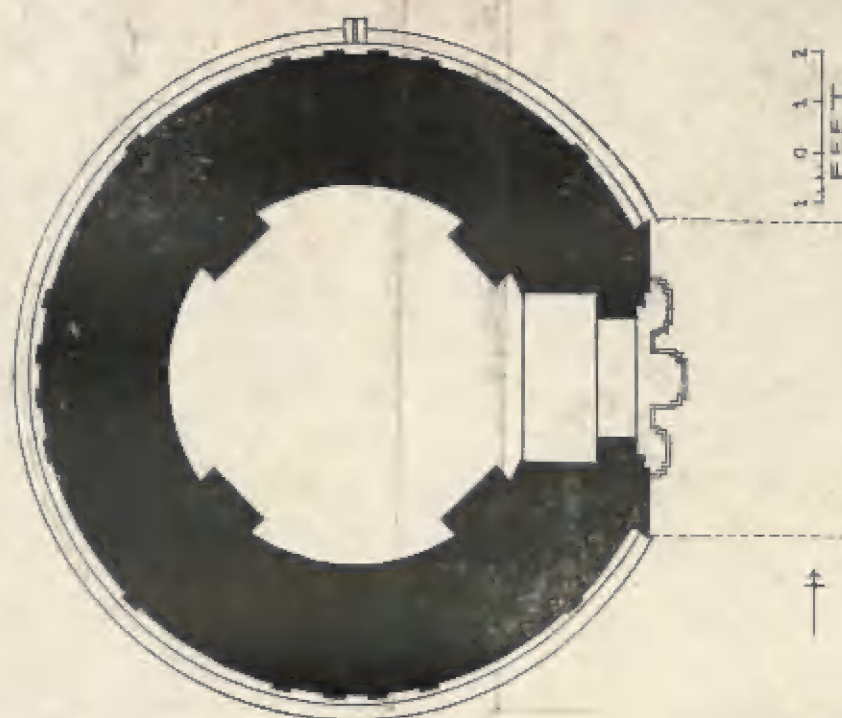
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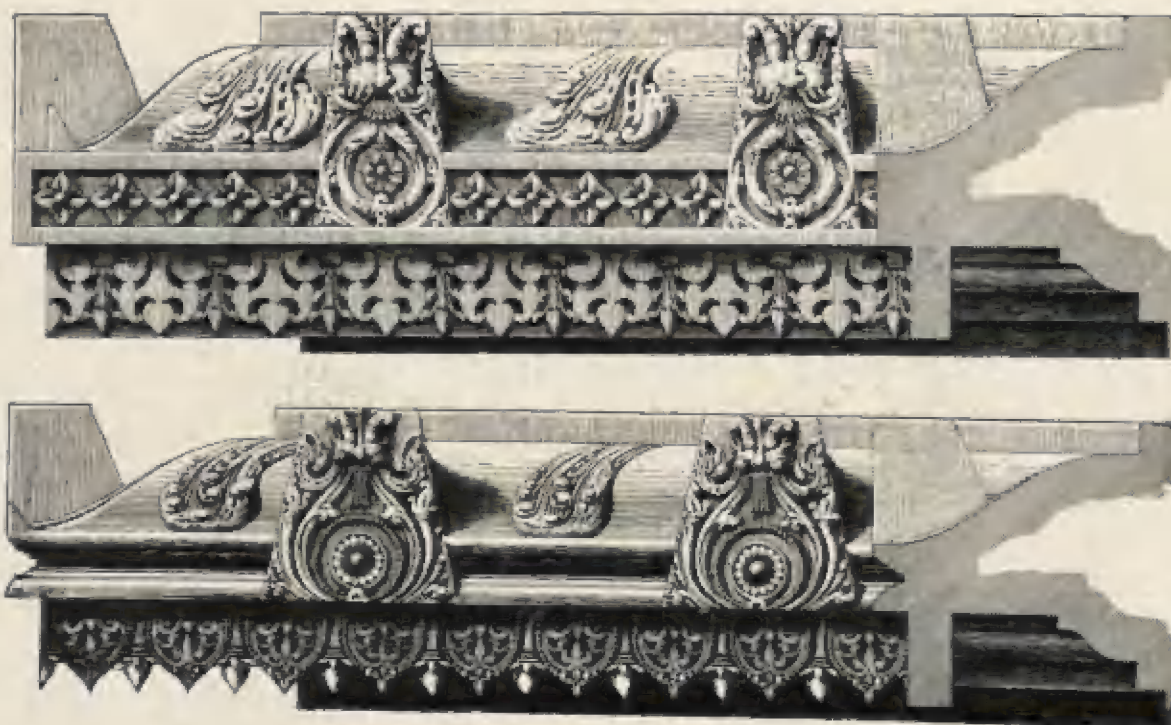
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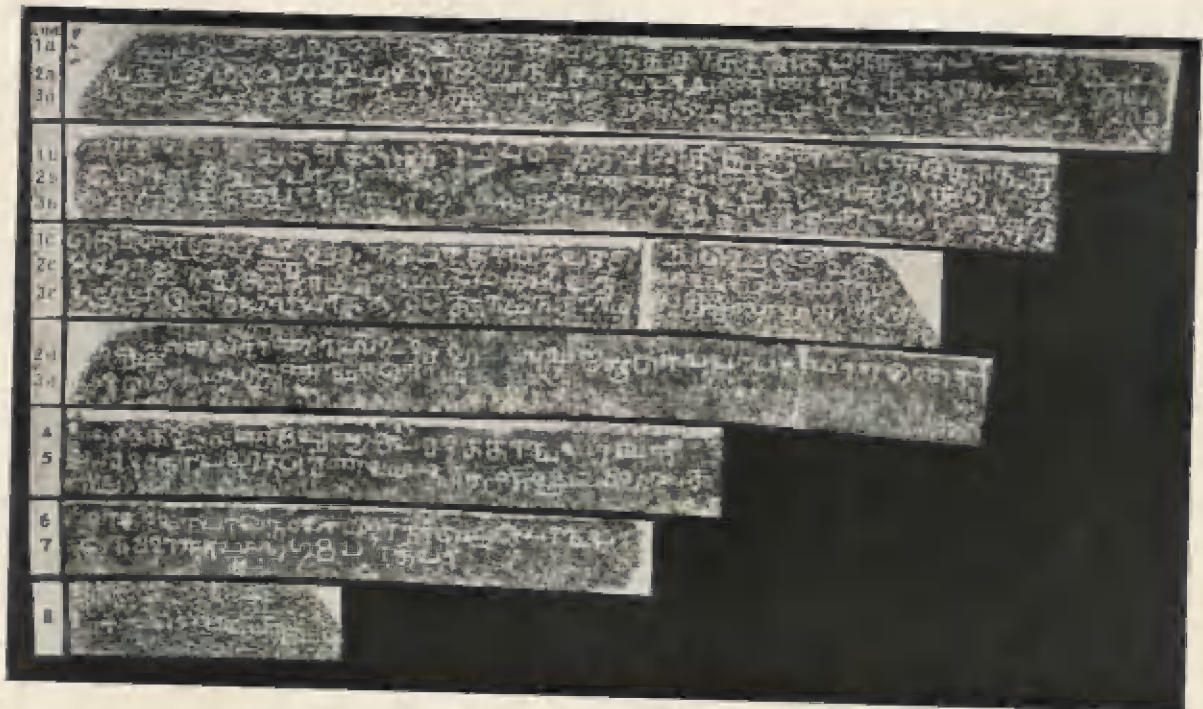
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[A single page from a manuscript, showing dense handwritten text in a cursive script. The page is heavily stained and discolored, with significant wear along the edges. A large circular hole is visible near the bottom center.]

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1. The first part of the book is a preface by the author, in which he explains the purpose of the work and the scope of the inquiry.

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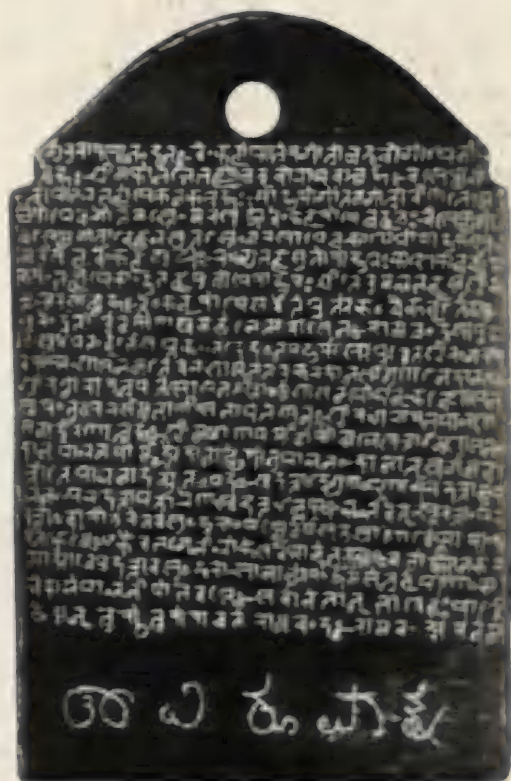
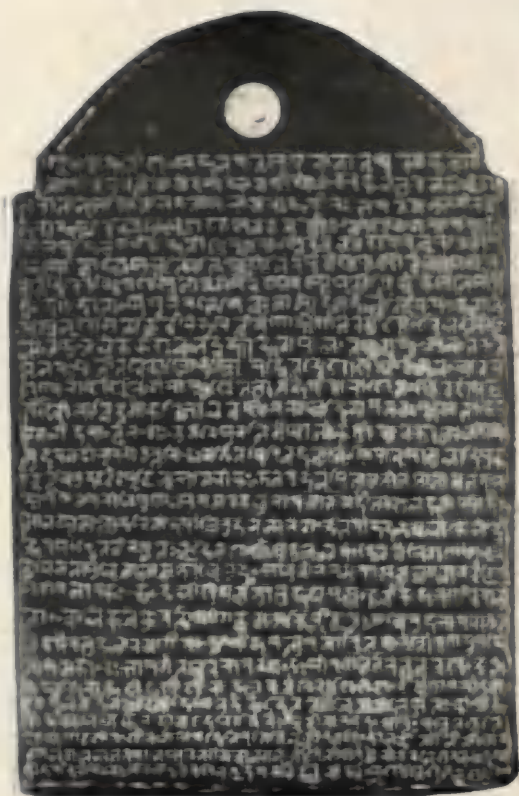
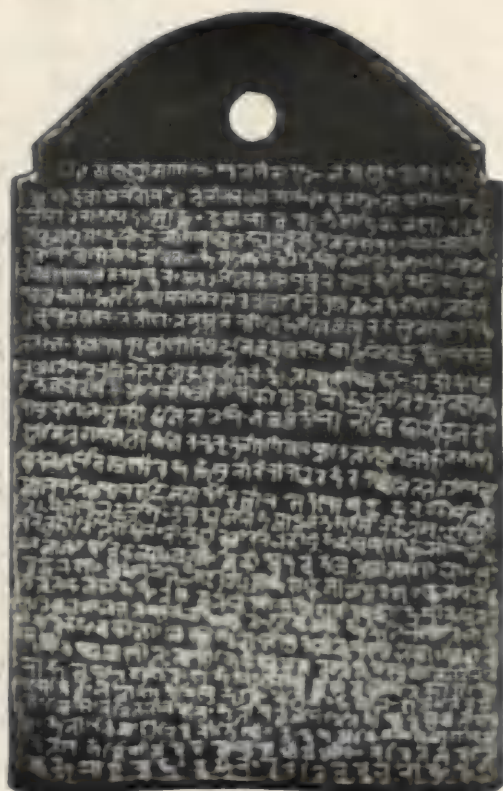
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PARADISE INSCRIPTION OF BRITISH (p. 60).

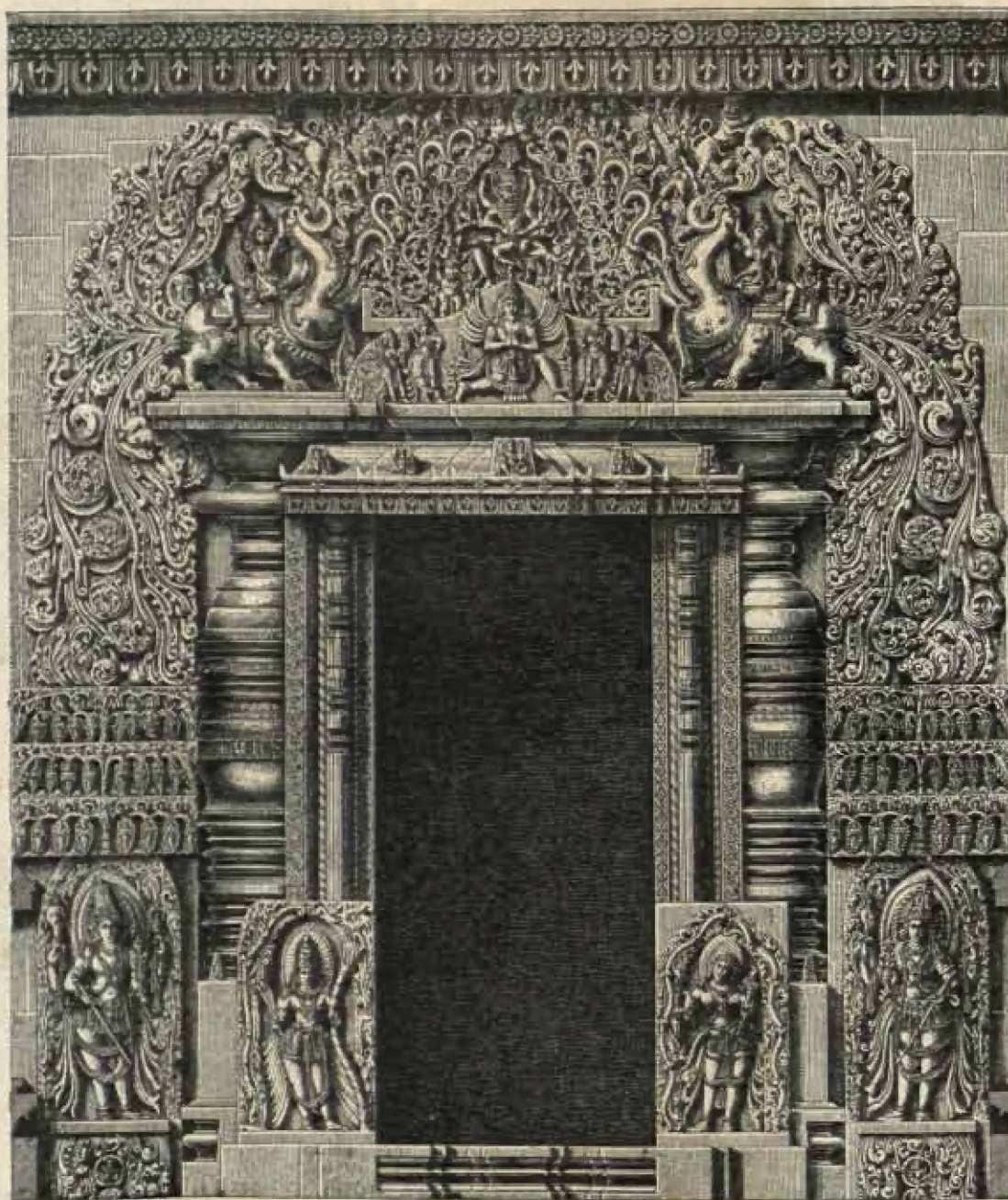


COPPER PLATE GRANT OF THUMALARAYA TO EMMEBASAYA (p. 103).

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COPPER PLATE GRANT OF THE VIJAYANAGAR KING BHIRANGARAYA (p. 78).



EAST DOORWAY, KESAVA TEMPLE, BELUR.



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